THE

BRITISH CRITIC,

For JUNE, 1801.

Thoſe rules of old diſcover'd, not devis'd,
Are Nature ſtill, but Nature methodiz'd. POPE.

ART. I. *Ægyptiaca: or, Obſervations on certain Antiquities of Egypt. In Two Parts. Part I. The Hiſtory of Pompey's Pillar elucidated. Part II. Abdollatif's Account of the Antiquities of Egypt, written in Arabic A. D.* 1203. *Tranſlated into Engliſh, and illuſtrated with Notes. By J. White, D. D. Profeſſor of Arabic in the Univerſity of Oxford.* 4to. 1l. 1s. Printed at the Univerſity Preſs, Oxford; and ſold by Meſſrs. Cadell and Davies. 1801.

AT a moment when a ſeries of events of the higheſt national importance, both as to their immediate effect and their remote conſequences, has politically turned every eye towards the ſhore of Egypt; amidſt ſcenes of deſtruction and war, the learned and ingenious inveſtigator of its valuable antiquities, in the preſent publication, ſolicits the attention of the ſcholar and the antiquary to the conſideration of certain points of much intereſt in its pacific hiſtory. It is intended to enlarge the view, and pourtray, from the early Arabian writers on Egypt, the renowned hiſtory of Alexandria, as it actually exiſted in their day, or rather on their firſt entrance into it, and uſurpation of the auguſt throne of the Ptolemies and the Cæſars; but this firſt part of Dr. White's ÆGYPTIACA alludes ſolely to a very curious,

rious, and diſputed ſubject, that ſtupendous COLUMN, vulgarly, but as, from the train of arguments adduced in the publication before us, we are convinced it is, erroneouſly called "Pompey's Pillar." The work is dedicated to Lord Eldon, and doubtleſs his lordſhip will be flattered by this mark of polite and juſt attention from one of the firſt Oriental ſcholars in the world, who unites modeſty of manners with ſingular talents; and profundity of thought with ſolidity of judgment; who has been, in a variety of inſtances, the undaunted champion of our holy religion, and in particular the able vindicator of its ſublime doctrines, as oppoſed to the barbarous dogmas of the impoſtor of Mecca.

The pages of the publication itſelf will moſt fully explain the ſentiments and view of the author in compoſing it; namely, to correct a great error which has been ſuffered to diffuſe itſelf from age to age unoppoſed, for ſeventeen hundred years, and to give the glory where that glory is really due. The Preface, in fact, announces the great object of the ſubſequent ſtrictures to be, "to aſcertain the *time* of the pillar's erection, and the *true name* of its founder." P. 2. It takes a ſurvey, in highly animated language, of the unparalleled power and magnificence of the ancient empire of Egypt, evidenced by the ſuperb remains, the pyramids, the temples, the obeliſks, the ſtatues, that yet adorn the deſolated ſurface of that altered country; then curſorily glances at the ſucceſſive revolutions which have promoted this deſolation; in nervous and patriotic language it brands their new Gallic invaders as the worſt of their oppreſſors, who, under the fraudful pretence of carrying liberty and independence among their miſerably enſlaved tribes, have increaſed their burthens, and rivetted their chains. The ſeizure of Egypt by the French is juſtly repreſented as a ſcheme of very old date, and invariably held out to its ambitious rulers as extremely eaſy and practicable by all the recent travellers of that nation, from Maillet to Volney. But with the ſeizure of the country, and the revolutionizing of the people, theſe marauding ſcribblers were not content: one of its proudeſt boaſts, the pillar in queſtion, was to be taken down, and plans were actually ſketched out for its removal to Paris, there to be erected as an *eternal monument to that liberty*, of which, as Dr. White juſtly obſerves, the ſpirit has long fled from its polluted walls.

This firſt Part of the Ægyptiaca is divided into ſix ſections, in which the ſubject in debate is regularly and progreſſively diſcuſſed. The firſt is intended to obviate any prejudices that may ariſe in the reader's mind from its being denominated the Pillar of Pompey, and on this point Dr. White judiciouſly obſerves:

"In

"In the commencement of my inquiry concerning that ſtupendous Column of Alexandria, with which the general voice of modern times has connected the name of Pompey, it is neceſſary to remark, that this connection, unheard of in the ages immediately ſucceeding his own, reſts only upon a dark and doubtful tradition, and receives no colour of probability from any authority of ancient hiſtory. Other remains of antiquity have been in like manner aſcribed to the celebrated rival of Cæſar. At the Eaſtern mouth of the Boſphorus a fragment of uncertain age and character is called by his name, though ſtanding on a ſpot which he certainly never viſited, and which was never ſignalized by his arms. But by whom, it may be aſked, could the Alexandrian Column, a monument of ſuch extraordinary ſplendour and magnificence, have ever been erected in honour of Pompey? There is neither evidence nor probability, that it was raiſed by the weak and effeminate Prince, whom he had reſtored to the throne of Egypt. It is ſtill leſs likely to have been erected by the treacherous Boy, who, regardleſs of the obligations of gratitude, was induced, from motives of the moſt refined but deteſtable policy, to murder the patron and benefactor of his family. Nor can we poſſibly ſuppoſe it to have been dedicated to the honour of this illuſtrious Roman by his more fortunate rival Cæſar, or any of his ſucceſſors in the empire. Diſregarding therefore a name, which apparently reſts on groundleſs tradition, and has its foundation only in vulgar error, let us endeavour to obtain ſome more ſatisfactory information, and to arrive at a concluſion, which Hiſtory may warrant, and Reaſon approve." P. 2.

Dr. White's next endeavour is to fix the age of the column, upon which the opinion of preceding writers has ſo widely varied, that by ſome its conſtruction has been aſſigned to the ſecond century of the Chriſtian æra, by others to the remote period of the building of the pyramids. To aſcertain that age is ſo very important a point, that the main ſtreſs of the argument reſts upon it; and he therefore exhibits in order the ſentiments upon it of the three moſt celebrated perſons whoſe pens have been employed in the inveſtigation, who are Wortley Montagu, Brotier, and Michaelis. The letter of the firſt of theſe, written on the ſpot, and read before the Royal Society, may prove entertaining to thoſe of our readers who may not already be in poſſeſſion of any particular deſcription of this ſurpriſing column.

Vol. lvii. "ART. 42. *A Letter from* EDWARD WORTLEY MONTAGU, *Eſq. F. R. S. to* WILLIAM WATSON, *M. D. F. R. S. containing ſome new Obſervations on what is called* POMPEY'S PILLAR *in Egypt.*

"SIR,

"I here ſend you a few lines, which I believe will appear extraordinary, as every traveller that has been at Alexandria has mentioned the famous pillar of Oriental granite, which is about a mile without the walls of that city, as erected, either by Pompey, or to the honour

of Pompey. As I differ in opinion from them all, and think this famous Pillar was erected to the honour of Veſpaſian, you certainly will expect to hear on what foundation I found ſo extraordinary a conjecture, as ſo new a one may appear to you. By my menſuration,

	Feet.	Inches.
The capital of the Pillar is - - - - -	9	7
The ſhaft - - - - - - - - - - -	66	1¼
The baſe - - - - - - - - - - -	5	9¼
The pedeſtal - - - - - - - - - -	10	5¾
Height from the ground - - - - - -	92	0
Diameter - - - - - - - - - -	9	1

" As ſoon as I ſaw this ſurpriſing Pillar, I was convinced that, if it had been erected in Pompey's time, Strabo, or ſome of the ancients, would have mentioned it. I therefore determined to examine it narrowly. I perceived too that the pedeſtal was of a bad and weak maſonry, compoſed of ſmall and great ſtones, of different ſorts, and abſolutely unable to ſuſtain ſo great a weight; I therefore eaſily concluded ſuch pedeſtal not originally belonging to the Pillar. I attempted to get out a ſtone, which I did without trouble, and diſcovered the pedeſtal to be hollow. After ſome time, I mean, during the courſe of many days, I made an opening wide enough to enter it; when within it, you will judge how much I was ſurpriſed to find this prodigious maſs of granite ſtood, as on a pivot, on a reverſed obeliſk, as I then believed it was, only five feet ſquare. Curious to know the length of the obeliſk, I began to move the earth on one of its ſides; but my ſurpriſe increaſed much, when I found, after moving a few inches of the ſoil, that the obeliſk was not entire, this pivot being only four feet and one inch thick. It is ſeated on a rock: the ſtone is of an extreme hardneſs, and almoſt a petrifaction, or rather conglutination of many different ſtones, but all vitreſcent. I never met with any ſtone of this kind any where, except with one ſmall piece on the plain of the mummies; I broke a piece of it, which Lord Bute has: a ſmall piece too of the pillar was ſent; that gentlemen may be convinced it is of red granite, and not a compoſition, as ſome have imagined. This part of the obeliſk is covered with hieroglyphics, which are reverſed; a plain proof the pillar was not erected whilſt they were held ſacred characters. Convinced, therefore, that it was not of the antiquity one would ſuppoſe it, from being called of Pompey; I viſited it ſeveral times, to ſee if it might not be poſſible to find out ſomething that would give room for a reaſonable conjecture, in honour of whom, or at what time it was erected. From the inſcription I could diſcover nothing. It is on the weſt face of the baſe; but ſo much injured by time, and I may ſay too, by malice, for the marks of an inſtrument are plainly diſcovered effacing it, that one can but imperfectly make out ſome Greek characters, ſo imperfectly indeed, that no one word can be found. At length, obſerving that the cement, or mortar, which cloſes the ſmall ſeparation of the ſhaft from the baſe, was quite deſtroyed in one part, I was curious to ſee if any thing was made uſe of within to faſten or tie the ſhaft to the baſe; I ſaw there was: being

deſirous to know if it was lead, and if ſo, if it was not of that pure, and of which we ſtill meet with ſome few medals, I endeavoured with a pretty large hanger to cut off a ſmall piece of the grapple: there was a great number of lizards which had taken ſhelter there, and which run out on my introducing the hanger. I then diſcovered a dark ſpot, at the diſtance of more than a foot, within the circumference of the Pillar; which, by ſtriking it with the hanger, I found, was ſomething ſtuck faſt to the baſe; after ſtriking it ſeveral times, I detached it from its place, and it proved a medal of Veſpaſian, in fine order.

" ΑΥΤ. ΚΑΙΣ. ΣΕΒΑ. ΟΥΕΣΠ - - - - -

" The reverſe is,

" VICTORIA GRADIENS; DEXTRA SPICAS, SINIS. PALMAM.

This medal was ſhewn to the Royal Society.

" The reverſed hieroglyphics are a proof that this amazing monument was not erected before Pompey's time; and as there is no mention of it in Strabo, or any one of the ancient writers that I have met with, it ſeems plain it was not known before the time of Veſpaſian. This medal could not by any accident, I think, have been introduced above a foot within the circumference of the ſhaft; therefore I ſuppoſe it was placed there, when the Pillar was erected; which from thence I conclude to have been done to the honour of that Emperor; and perhaps on his reſtoring the cripple to the uſe of his limbs. If you think this paper worth it, you will pleaſe to communicate it to the Royal Society, and that of the Antiquaries.

" The Pillar is exactly ſhewn, with the pivot it ſtands upon, with a reference to the ſpot the medal was found upon, in the view of it that I have ſent to England.

" I beg you will aſſure the Society of my reſpect, and how happy I ſhall be to execute any of their commands.

" And I hope you will reſt perſuaded of the true conſideration, with which

" I am,
" Dear Sir,
" Your moſt humble Servant,
Zante,
May 7, 1767. " Ed. Wortley Montagu." P. 7.

On this letter, the learned Profeſſor obſerves, that the deduction made by the writer, from the circumſtance of the foundation-ſtone bearing reverſed hieroglyphics, that the column could not have been erected while the Egyptians, to whom thoſe hieroglyphics were a ſacred character, were maſters of the country, is perfectly juſt; but the obſervation, that a pillar evidently Grecian could not have been raiſed during the 250 previous years, in which the Greek dynaſty of the Ptolemies governed Egypt, argues either great inattention to his ſubject, or groſs ignorance of Egyptian hiſtory. The remarked ſilence of Strabo, alſo, is a conſideration of ſome weight, becauſe that writer viſited Alexandria in the firſt century, and makes no particular

ticular mention of this noble column; but an effectual reply to that objection will be found in the final ſection. With reſpect to the principal point contended for by Montagu, that it was erected by Veſpaſian, during his ſtay of ſome months in Egypt, Dr. W. oppoſes to this conjecture the total ſilence of both Tacitus and Suetonius concerning either his having erected, or there having been erected to his honour, ſo remarkable a monument as is afforded by the moſt magnificent column in the univerſe. Independently, however, of this conſideration, Dr. W. has produced authorities that very much ſhake the veracity of Montagu's aſſertion in regard to the diſcovery of the medal, on which ground his argument principally reſts; indeed, it is added that, at Alexandria, the whole was known to be a fraudulent contrivance of that eccentric genius to impoſe on the credulity of the learned (p. 15).

Section II. details the opinion of Brotier, the learned editor of Tacitus, on this curious ſubject, which apparently comes nearer the truth; but happens to be founded on a miſtaken, or rather miſrepreſented, paſſage of Father Sicard, as is made fully evident by a quotation of the very paſſage alluded to in that Father, and which, though aſſerted to have reference to an inſcription, aſſigning it to Ptolemy Euergetes, certainly has no ſuch reference. Great merit is doubtleſs due to the French writer for his ingenious conjecture, as, in our opinion, Euergetes, that renowned warrior, who, according to the famous Adulitic inſcription, ſo ably commented upon by Dr. Vincent, ſubdued the greateſt part of Aſia, and whoſe love of juſtice and the arts led him to reſtore to Egypt the 2,500 pictures and STATUES, inglorioufly plundered from her temples by the ravaging hand of Cambyſes, is the only perſon at all worthy to contend for the honour of raiſing this column with the monarch, to whom, by the Profeſſor, it is ultimately aſſigned. But to proceed in examining the contents of this ſection, which are principally to ſupport and corroborate the former poſition, that no legible inſcription, nor indeed parts of any inſcription, except a few ſtraggling unconnected letters, ſcarcely viſible but when the ſun ſhines ſtrongly upon them, has for above a century exiſted upon its baſe. Maillet, Norden, Niebuhr, and Pococke, the moſt aſſiduous copyiſt of them all, and whoſe pages exhibit the unintelligible remains, are ſucceſſively brought forward in atteſtation of this truth. It is remarkable, however, that though all theſe authors bear witneſs to the appearance of certain characters, evidently Greek, on the weſtern face of the baſe of the column, and to their unintelligibility, yet that, though engaged in meaſuring that particular ſide of it, our learned countryman, Greaves, has omitted even to notice that there

there exiſted any ſuch letters, or fragments of them, eſpecially becauſe, as Dr. W. obſerves, the uppermoſt of his lines of menſuration of the diagram, deſignated in his page, muſt have directly traverſed the ſpot aſſigned by Pococke to the inſcription itſelf. (p. 24.)

In the third ſection of this diſſertation, the hypotheſis of Profeſſor Michaelis, who, tranſlating the Arabic name of the column as given in Abulfeda's Geography of Egypt, calls it the Pillar of Severus, is candidly examined by this author; who expreſſes his regret at being under the neceſſity of differing on any point of literature from an Oriental of ſuch diſtinguiſhed talents, and of ſuch profound erudition. Yet as truth is at ſtake, and an important queſtion among antiquaries to be determined, he heſitates not poſitively to affirm, that its Arabic denomination of *Amûd Iſſawari*, is erroneouſly tranſlated by Michaelis "the Pillar of Severus"; his own peculiar inveſtigation into the meaning of the phraſe, added to Arabic authorities of the middle centuries, has fully convinced Dr. W. that it ought to have been rendered the "*column of the pillars.*" The expreſſion being rather ſingular, we ſhall permit the Doctor to explain himſelf on this term, reſerving our review of the three following ſections, and the learned Appendix, to a future article.

"To an Engliſh ear this phraſe will perhaps appear rather tautologous. Our language affords no correſpondent term, no word equally extenſive with *Amûd*; which includes both the round and the ſquare Pillar; and may be applied to a Grecian column, or an Egyptian obeliſk. At the time when the Arabic language firſt prevailed in Egypt, there were only two extraordinary objects of this kind remaining in Alexandria; Cleopatra's Needle, and Pompey's Pillar; and the inhabitants appear to have diſtinguiſhed them by their local ſituation; calling the one, *Amûd il Bahri*, "The Column of the Sea," and the other, *Amûd Iſſawâri*, "The Column of the Pillars."

"It is, however, neceſſary to ſhew that ſome reaſon exiſted for the uſe of this appellation, as deſcriptive of the Column. Now Bp. Pococke informs us explicitly, that there *ſtill remain* ſome fragments of granite Pillars, four feet in diameter, near the Column of Pompey: and we have the moſt poſitive teſtimony of the Arabic writers of the middle ages, a teſtimony as much to be depended on in this inſtance as that of any Greek or Roman writer, that, in the time of Richard Cœur de Lion, there were more than four hundred of theſe Pillars ſtanding in the immediate vicinity of the Column. So that this magnificent Monument at that time might evidently be called, with ſingular propriety, "THE COLUMN of the Pillars."

"It appears, therefore, that neither the ſuſpected Medal of Veſpaſian, the illegible Inſcription on the baſe, nor the miſtaken Verſion of the paſſage in Abulfeda, can afford any ſatisfactory information with reſpect to the hiſtory of the Column. But having now, I truſt, removed

moved at leaſt ſome of the impediments that obſtructed our way, it is time to quit this part of the ſubject for another; in the inveſtigation of which, while I endeavour to preſent the reader with an intereſting object of curioſity, ſome diſcovery may perhaps be made, which will facilitate the remainder of our INQUIRY." P. 31.

(To be continued.)

ART. II. *Dr. Croke's Report on Horner and Liddiard.*

(Concluded from our laſt, p. 514.)

THE caſe of Horner againſt Liddiard is well deſerving the conſideration of the public, and perhaps of the legiſlature itſelf. Miſs Liddiard was the natural daughter of John Whitelock, Eſq This gentleman died when Miſs L. was of the age of eleven years, and deviſed a conſiderable property to her by will. This he directed to be paid to her when ſhe ſhould attain the age of twenty one, or be married, with the conſent and approbation of her mother, Sarah Liddiard, and George Aſhley, or the ſurvivor of them; to whom he further gave "the tuition and care of his daughter during her minority." Miſs Liddiard, being a minor between eighteen and nineteen years old, was married, by ſpecial licence, to Thomas Strangeways Horner, Eſq. who had then arrived at the years of legal diſcretion. The licence ſtated, "that the marriage was ſolemnized by and with the conſent of Sarah Liddiard, there ſtyled Sarah Whitelock, widow, her mother and guardian, and which conſent was in fact obtained*." In Feb. 1779, three years after the conſummation of the marriage, Mr. Horner inſtituted a ſuit in the Conſiſtorial Court of London, for a ſentence to declare the marriage null and void, by the 26 Geo. III. ch. 33. That ſtatute, ſect. 11, enacts,

"That all marriages ſolemnized by licence, where either of the parties not being a widower, or widow, ſhall be under the age of 21 years, which ſhall be had without the conſent of the father of ſuch of the parties ſo under age (if then living) firſt had and obtained, or, if dead, of the guardian or guardians of the perſon of the party ſo under age, lawfully appointed, or one of them; and in caſe there ſhall be no ſuch guardian or guardians, then of the mother (if living and unmarried) or, if there ſhall be no mother living and unmarried, then

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* It is preſumed that Mr. Aſhley was dead; but the circumſtance is not adverted to in the Report.

of

of a guardian or guardians of the perſon appointed by the Court of Chancery; ſhall be abſolutely null and void to all intents and purpoſes whatſoever."

The ſole queſtion therefore was whether, under this act, the conſent of a guardian appointed by the Court of Chancery is not in all caſes neceſſary, to render the marriage of an illegitimate minor valid, when it is celebrated by licence?

Dr. Croke apologizes, in the commencement of his Eſſay, for having given the arguments of the learned advocates on both ſides in an imperfect manner. He aſſigns for an excuſe, that "the idea of publiſhing the caſe did not occur until after the argument was concluded." But the ſentence of Sir William Scott ſeems ably given. The learned Judge decided, that the marriage was null and void, for want of that conſent which we have already ſtated. His excellent judgment cannot, with propriety, be made the ſubject of our criticiſm. It is part of the law of the land, until reverſed upon appeal by a ſuperior tribunal. We ſeize this opportunity to bear an humble teſtimony to the great judicial talents of this excellent perſon. The maritime law over which he preſides particularly involves the intereſts of foreigners, and our connection with the reſt of the world. It is an honour to the country, to have it adminiſtered with uniform preciſion, and unfolded with claſſical eloquence. It is peculiarly fortunate at this eventful period, when we may be called upon "to maintain againſt an unjuſt combination the honour and independence of the Britiſh empire;" when queſtions, which involve "our maritime rights and intereſts, and on which both our proſperity and ſecurity muſt always eſſentially depend," require to be not only well decided, but to be placed on their proper baſis. If ſuch arguments do not ſtrike our opponents with conviction, they will at leaſt give ſpirit and confidence to the United Kingdom, called upon as it is, to maintain ſome of our deareſt and beſt aſcertained rights as a belligerent power, by an appeal to him who can alone arbitrate; when the raſhneſs, or ſelfiſhneſs, or inſanity of rival nations, ſhuts their ears againſt temperate diſcuſſion.

But, having formed an opinion on the point agitated in the caſe before us, it cannot be conſtrued into the ſlighteſt diſreſpect, if we embrace this opportunity to declare it. We are the rather prompted to do ſo, as the parties appear to have acquieſced in the ſentence, from perſonal and private conſiderations, though the propriety of further inveſtigation, by appeal, ſeem hinted to them in the latter part of the judgment itſelf.

No fewer than three different conſtructions may be given to this claim in the ſtatute, ſo far as it reſpects baſtards.

1ſt. That all its proviſions extend to illegitimate as well as legitimate

legitimate children; and, consequently, that this right of consent belongs to the putative father, as fully as to him whose children are born in marriage.

2. That by parents, to whom the power of consent is given by the act, are meant those only who are strictly so in the language of the law, namely, whose children are born in lawful wedlock; that bastards, being *nullorum filii*, have no parents; the jurisdiction of the Court of Chancery attaches therefore in the first instance upon them, and the marriage of such a minor by banns is null, even in the life-time of his father and mother, without the special appointment of a guardian, and his formal consent.

3. That the case of illegitimate children is wholly omitted in the statute; their right, therefore, of entering into matrimonial contracts remains as it did by our law, prior to the passing of the act, and is neither effectual nor annulled through any want of consent by the parents or guardian. If either the first or last interpretation are right, the marriage in question is valid; because, in the first case, the consent of the mother was obtained, the putative father being dead. In the last, no consent being necessary at all, that of the mother was superfluous; and the interference of the guardian, *so far as respected the marriage contract*, would have been impertinent. The Court of King's Bench have decided in favour of the first interpretation, while the Judge of the Admiralty and Consistorial Courts have adhered to the second.

Professing all the reverence which is so justly due to living and great authority, we feel compelled to say, that the interpretation given to the Act, by the Court of King's Bench, seems to us to be the better founded. Further, if we were at liberty to confide in our own judgment, we should be inclined to adopt the third exposition; namely, that the case of an illegitimate minor is untouched by the statute; and that any consent to their marriage, when of an age to contract, is altogether unnecessary. We cannot discuss the reasons on which the judgment of the Consistorial Court is founded, from the considerations already stated; and it would occupy too much space to bring forward all the arguments upon which we ground our private opinion. We shall restrict ourselves to one that arises upon the very words of the clause, and it is unnoticed in Dr. C.'s Report. It is, that this power of consent vested in a Chancery guardian is not given *positively*, but eventually and *conditionally*. It is made to arise solely from the occurrence of certain contingencies, namely, the death of the father, his not appointing a guardian, and there being "no mother living or unmarried." If the words of the Act had

run,

run, "and if the party ſo being under the age of twenty-one years ſhall *have no father or mother*, then of a guardian or guardians of the perſon," &c. we ſhould have aſſented to the conſtruction given in the Conſiſtorial Court. Becauſe, illegitimate children having no father, &c. according to the theory of our law, they would come directly within the words of the ſtatute; and the neceſſity of a conſent by guardian, muſt have attached in the firſt inſtance upon them. But in the clauſe, as it is actually penned, the *life* or *death* of the parent is anxiouſly inſerted in every ſucceſſive mention of it, as the condition upon which the guardian's power of conſent is to depend thereby; as it appears to us expreſsly confining and limitting it to caſes where there had once been parents of a deſcription, who, *if living*, would have poſſeſſed the privilege, in preference to ſuch an appointer. Mr. Juſtice Buller ſeems to have given the like conſtruction to the Act, in Rep. v. Edmonton, 2 Bott. 88, where he obſerves, "either this caſe is within the Act, or it is not; if within it, there is nobody elſe to conſent but the putative father, and nobody elſe can be meant. If by a more ſtrict conſtruction, the Act is held to extend only to caſes where there is a lawful father, then this caſe is not within it, and no conſent was neceſſary."

With the moral merits of this particular cauſe, ſo far as it may implicate the character of the parties concerned, we have neither the means nor the inclination to offer a ſingle remark. As to the policy of the Act itſelf, courts of juſtice never can ſuffer their opinion to be influenced by any conſideration of the ſort.

It is remarked by Ariſtotle, that the law can have no paſſions. Whatever the humane and accompliſhed judge who heard the cauſe might feel for individuals, intereſted in his ſentence, he is bound to expound the ſtatute as he underſtands the legiſlature to intend it. That ſome regulations are neceſſary for the reſtraint of clandeſtine marriages, no one who feels as a father, a brother, an huſband, or an honeſt man, can poſſibly deny. But the beneficial conſequences of the preſent ſtatute, arranged as it is in terrors, and armed with ſuch highly penal proviſions, has been queſtioned by many who are well-entitled to the appellation of being wiſe and good.

It may be doubted, whether the number of imprudent matches, in great families, are diminiſhed under the proviſions of a law, which is ſo eaſily evaded by a journey beyond the limits of England. If this be ſo, what was ſarcaſtically remarked of all laws by the Scythian Anarcharſis is emphatically true of the preſent. It is a cobweb which muſt entangle the poor; but the rich and powerful can eaſily burſt the impediment.

ment*. That reſpect for the nuptial ties has not increaſed ſince the paſſing of the ſtatute, not only common obſervation, but the records of courts of juſtice and of parliament itſelf bear ample teſtimony. The practice of obtaining at once a dowry and a divorce by the foul means of adultery, has grown upon us to a moſt fearful and portentous extent.

Fœcunda culpæ ſaecula nuptias
Primum inquinavere, et genus et domos,
Hoc fonte derivata clades
In patriam populumque fluxit.
Motus doceri gaudet Ionicos
Matura Virgo; et fingitur artubus
Jam nunc, et inceſtos amores
De tenero meditatur ungui.

That theſe ſchemes are too often planned and executed, not without the conſciouſneſs of the huſband, we have but too much reaſon to believe. The neceſſity of repreſſing the miſchief has attracted the notice of one Houſe of Parliament, and we truſt that it will not for ever eſcape the wiſdom of the other.

It is excellently well obſerved in the ſentence before us, "that the religion of the country has always mixed itſelf much in the conſideration of its law upon the ſubject of the marriage contract." The perſon by whom it is celebrated; the ſacred place in which the rites are performed; the awful nature of the ceremony itſelf; inveſt it with a degree of religious veneration, of which it would be ſacrilegious folly to deprive it. The firſt attempt to reduce it in any caſe to the level of a common contract, was made by this ſtatute. The policy of our anceſtors were different. It was then a ſolemn indiſſoluble compact, made in the preſence, and upon the altar of God; formed not only between the male and female who plight their troths to each other, but between them and that poſterity which they hope to produce, and the ſociety with whom they aſſociate. The mode in which God firſt created man and woman was their guide and their type. In the ſtrong metaphor of the

* Its conſequences to the poor is the chief reaſon which has induced Sir W. Blackſtone to queſtion the policy of the ſtatute; ſpeaking of it, he ſays, "reſtraints upon marriages, eſpecially among the lower claſs, are evidently detrimental to the public, by hindering the increaſe of the people; and to religion and morality, by encouraging licentiouſneſs and debauchery among the ſingle of both ſexes; and thereby deſtroying one end of ſociety and government, which is concubitu prohibere vago." 1 Com. p. 438.

ritual,

ritual, the huſband and his wife became of one bone and one fleſh. Thoſe who uſed ſuch language, meant to expreſs by it, that an attempt to diſjoin them, ought to be dictated by a neceſſity not leſs ſtrong, and followed by a ſtruggle not leſs painful, than that which muſt attend an amputation from the body, which we have received from nature. We do not ſay that an alteration in this our ancient and immemorial law, cannot be juſtified on any account. But we think that it is to be juſtified alone upon the ſtrongeſt and cleareſt grounds of neceſſity. Whatever opinions we entertain, however, upon the ſubject, we feel how much it is our duty to ſubmit with reſpectful deference to the wiſdom of the legiſlature. Such reflections as we have made, are intended as hints for the conſideration of any member of either Houſe into whoſe hands theſe pages come, and not as murmurs againſt the exiſting law. We ſhall conclude with a remark upon the clauſe before us.

It contains no limitation, as to the time at which it can be brought to operate in any particular caſe. The marriage may be diſſolved by the minor, or the friends of the minor, at the moſt diſtant period from its being made public. Equal power is given to the party who is of age, as to the minor who is not. The adult huſband is inveſted with a privilege to break through thoſe obligations when entered into with an innocent young female, which he would not poſſeſs if he had engaged with one who was in the ripeneſs of her years of ability to conſider and contract for herſelf. It allows him to expel ſimple innocence and beauty, as a ſtrumpet from his arms and his houſe, and

> "Whiſtle her down the wind
> To prey at fortune."

It renders children thus born to a virtuous and wedded mother, illegitimate; and removes them, in caſes of ſtrict ſettlement, from the fair proſpect of inheritance beyond the huſband's power to reſtore it by a more formal marriage. Such a proviſion never did ſpring from temperate meditation in the groves of the goddeſs Egeria. Had it been deviſed by Draco, (whoſe laws are ſaid to have been written in blood) he would with inhuman exultation have cauſed it to be inſcribed, as Archimedes is ſaid to have cauſed the ſphere to be engraven on his tomb: an emblem at once of his profeſſion as a lawgiver, and his ſkill in deviſing of penal functions the moſt cruel in their conſequences, and extenſive in their operation.

ART. III. *A Topographical Deſcription of Cumberland, Weſtmorland, Lancaſhire, and a Part of the Weſt-Riding of Yorkſhire: comprehending, firſt, a General Introductory View; ſecondly, A more detailed Account of each County, its Extent, general Appearance, Mountains, Caves, Rivers, Lakes, Canals, Soils, Roads, Minerals, Buildings, Market-Towns, Commerce, Manufactures, Agriculture, Antiquities, and the Manners and Cuſtoms of its Inhabitants; thirdly, a Tour through the moſt intereſting Parts of the Diſtrict, deſcribing, in a Conciſe and perſpicuous Manner, ſuch Objects as are beſt Worth the Attention of the curious Traveller and Touriſt. Illuſtrated with various Maps, Plans, Views, and other uſeful Appendages. By John Houſman.* 8vo. 550 pp. Fine Demy, 10s. 6d. Superfine Medium, 12s. Law. 1800.

IN our number for September laſt, p. 451, we noticed to our readers Mr. Houſman's Guide to the Lakes, &c. which we peruſed with much pleaſure, and recommended to future touriſts as the moſt ſatisfactory Guide we had ſeen. Our remarks on that part of the work were very few, becauſe we regarded it as a part only of a more extenſive publication, which is now brought to a concluſion, and appears in a more finiſhed and complete form, enriched with a great variety of pleaſing and intereſting ſubjects, which the author has arranged with conſiderable method, and diſcuſſed in a plain and perſpicuous manner. Our curioſity has been highly gratified by the peruſal of this volume, the contents of which we ſhall now detail more at length, and repreſent impartially to our readers the merits of the performance, which, though not faultleſs, has ſtrong claims to the notice of the public.

The volume opens with a brief outline, deſcriptive of the general appearance and various produce of the kingdom; after which, the author proceeds to notice the moſt ſtriking features of thoſe counties which are more immediately the object of his attention.

From the ample title-page, which we have copied out at length, the reader may form ſome idea of the contents of this part of the volume; and we can juſtly remark, that the candour and good ſenſe of the author, entitle his obſervations to a conſiderable ſhare of attention and regard. The following ſhort extract, deſcriptive of the general appearance of Weſtmoreland, will furniſh a ſpecimen of this part of the work.

"The general appearance of this country is marked with ſome of the ſtrongeſt features in nature; immenſe tracts of mountains, beautiful but contracted valleys, extenſive lakes, and large rocky diſtricts, containing

containing many high, ſteep, and *bulging* crags. Weſtmoreland is not only encircled with mountains but the greateſt part of its interior ſurface is ſwelled into hills. The long range of heavy looking hills before-mentioned bounds the eaſtern ſide of the county; in front of which is a pretty extenſive tract of tolerably level ground. The reſt of the country is almoſt wholly hill and dale. Farm-houſes and ſmall villages, beautifully covered with blue ſlate, and whitened with lime, are ſeated about the feet of the hills, with their ſmall irregular fields ſpreading up the ſides of the mountains, and almoſt univerſally divided with ſtone walls. This laſt circumſtance gives the country a naked appearance; but the numerous pieces of woodland interſperſed, enliven the ſcene. Every dell or hollow has its little brook or rivulet, and even the ſmalleſt of theſe is plentifully ſupplied with fiſh. Several low heathy commons are ſeen towards the eaſtern ſide of Weſtmoreland; and the weſtern ſide is characterized with high ragged prominences, and even ſome rocky plains, ſmall coppices, and a large extent of low, flat, peat-moſs; while, on the north, the fine woods above Lowther add a ſtriking feature to the landſcape."

Of the remaining part of the volume, which is the moſt conſiderable, containing the author's deſcriptive tours through the diſtrict, we ſhall give a more minute analyſis, with ſuch brief extracts as may enable our readers to form a judgment of his abilities as a writer.

The tour commences at Sheffield, the ſouthern point of the diſtrict; and, after deſcribing the flouriſhing ſtate of its manufacture, of its hardware, population, and buildings, the author proceeds northwards, with a detailed account of the manufactories at Wakefield, Leeds, and Halifax; and a judicious report of the ſtate of agriculture and produce of the country.

From Settle, which is briefly noticed, Mr. H. proceeds to viſit the Caves, &c. in its vicinity. Among a great variety of natural curioſities in this part of Yorkſhire, Giggleſwick Well, we think, deſerves particular notice.

"About two miles from Settle, and cloſe by the road, is that remarkable ebbing and flowing, or rather recipocrating well, which is deſervedly noticed by all travellers who paſs that way. A ſtone trough, of about a yard ſquare, is placed over the ſpring, with openings at different heights to admit the iſſuing of the water at different times. Its reciprocations ſeem very irregular, and are ſaid almoſt to ceaſe in times of very great rains, or long-continued droughts. Sometimes it will riſe and fall near a foot in this reſervoir every ten or fifteen minutes. In October, 1797, about one o'clock, P. M. this ſingular well roſe and fell twice in ten minutes, but very irregularly. Juſt after our arrival the water began to ſink, and in three minutes it fell five inches; it then continued ſtationary for about half a minute, and afterwards roſe almoſt to the ſame height in leſs than one minute, boiling up violently in different places, and throwing out a quantity of ſand. It afterwards fell one inch and a half, and then only roſe an inch. The

boiling,

boiling, or emiſſion of water from the ground, ſeems to ſtop almoſt inſtantly, and to reſume its operations, when it begins to flow again with equal abruptneſs.

"This ſingular phænomenon is difficult to be accounted for; nor has it ever yet been ſatisfactorily done. That conjecture, however, which ſuppoſes it to be occaſioned by a natural Syphon in the bowels of the earth, though liable to ſome objections, ſeems the moſt plauſible." P. 206.

From the Caves we are next conducted to Kendal, and from thence, by way of Lowther-Hall, &c. to Penrith, with a brief deſcription of the Lake Haws-water, and other objects worthy of notice in the intervening country. The town of Penrith, and ſome curioſities in its vicinity, are minutely noticed. Mr. H. proceeds next to viſit the romantic ſcenery of Ullſwater and Patterdale, of which we are preſented with an elegantly engraved view, and ſome accurate deſcription. We could make ſome pleaſing extracts from this part of the volume; but the confined limits of our Review urge us to purſue the tour, by the neareſt road, to Keſwick; "the diſtant proſpect of which muſt naturally excite the curioſity of every traveller, and render them impatient to take a nearer view of thoſe romantic ſcenes around the matchleſs Lake of Derwentwater." Mr. Houſman ſeems to have examined minutely, and points out with great accuracy, the different ſtations for viewing the Lake; and the moſt eligible mode of viſiting the various objects of curioſity in this pleaſing and romantic diſtrict.

The view from Caſtle-Crag, in Borrowdale, we will preſent to our readers.

"Caſtle-Crag, a ſomewhat detached mountain of rock, the ſides of which are adorned with various ſorts of trees and ſhrubs hanging from the fiſſures, ſtands nearly oppoſite, on the right, in the very Paſs of Borrowdale. The view from its top will amply repay the labour of climbing thereto, which may be done up the narrow paths cut in the ſide of the hill for carrying down the ſlate, quarried on its top. From hence the Lake and Vale of Keſwick are ſpread out before us in the moſt pictureſque manner; the village of Grange ſtands romantically below us, at the foot of the rock, beyond which every bend of the river, as it ſerpentizes through a range of marſhy meadows to the lake, may be diſtinctly traced; the ſides of the lake ſeem diſtended, and its length contracted; while little iſlands, like ſo many gems, decorate its boſom in a beautiful manner. The ſtrip of low ground, along the line of ſhore on each ſide, is nearly loſt in the vaſtneſs of its circumſcribing neighbours; thoſe ſurly guardians (which) with all their beautiful accompaniments of projecting rocks, and hanging woods coloured in various tints, drop down almoſt perpendicularly to the lake, and form a barrier infinitely more ſtrong and grand, than the famous wall of China. At the lower end of the lake, the cultivated vale, interſperſed with

with villages, ſeats, farm-houſes, cottages, and the church of Croſthwaite almoſt in the centre, forms an intereſting part of the picture; beyond which, Skiddaw, with a mild countenance, riſes majeſtically to the ſkies, ſmiling over his more ſavage neighbours, and forming an excellent back-ground to the whole.

"Turning to the other hand, the ſcene becomes ſublimely terrible, the rocky mountains ſtrangely interſect each other, and are huddled together in the moſt extraordinary arrangement, as if juſt emerging from, or returning to the wildeſt chaos: rock riots over rock, and mountain triumphs over mountain. Among the numerous crags of immenſe height and magnitude, many of which are nameleſs to all, except a few ſhepherds, is Eagle-Crag, ſo called from the bird of Jove having his annual neſt thereon. Theſe neſts are generally plundered by the neighbouring ſhepherds; who, taking advantage of the abſence of the parent birds, let down one of their companions from the ſummit of this dreadful rock to the neſt, about twenty fathoms, by means of a rope. The carnage made among the lambs by theſe birds of prey, during the breeding ſeaſon, is conſiderable, namely, about a lamb a day: conſequently we cannot wonder that the ſhepherds venture ſo far to effect the deſtruction of the young eagles." P. 271.

From Keſwick, which is a central ſituation, and much frequented by ſtrangers, on their tour to the lakes, and other curioſities in this neighbourhood, Mr. H. makes a variety of excurſions, and points out every object worth the attention of the curious viſitor. Into this part of the volume he has introduced copious extracts, from the works of ſeveral popular writers, and quoted ſuch paſſages as appear the moſt intereſting and illuſtrative; which (though he may by this method appear tedious to ſome) is a circumſtance that muſt give his work conſiderable advantage over that of any individual writer upon the ſame ſubject.

From Keſwick, we are next directed, along a good road, through new ſcenes of mountains, rocks, and lakes, towards Ambleſide; which, being briefly noticed, we are conducted towards Lancaſter. The market towns, principal villages and ſeat houſes, in this part of the country, are particularly deſcribed, with a full account of Furneſs Abbey, extracted chiefly from Mrs. Radcliff's intereſting deſcription of that magnificent monaſtery.

Mr. Houſman concludes his *firſt* tour, with ſome remarks on the town and caſtle of Lancaſter; whence, before he proceeds to viſit the ſouthern parts of this county, he returns to make a circuit through thoſe parts of Weſtmoreland and Cumberland, which have not been particularly noticed in the preceding tour. He arrives at Appleby, by way of Orton, Kirkby-Stephen, and Brough; and thence proceeds to ſurvey

the eaſtern and northern parts of Cumberland, till he reaches Maryport, whence he continues his route along the coaſt, with particular deſcription of the ſea-ports, and their rapid increaſe of ſhipping, commerce, population, and buildings. From the ſouthern point of Cumberland, he enters Lancaſhire at Duddon-Bridge, and proceeds towards Lancaſter, through the diſtrict already noticed.

The concluding portion of the volume contains an account of the ſouthern part of Lancaſhire, commencing at Preſton, with a general deſcription of the manufacturing towns, and ſeat houſes in the county. Liverpool, Warrington, and the riſe and progreſs of their trade, population, &c. &c. are particularly noticed. This topographical ſketch concludes with a ſhort deſcription, and ſome hiſtorical account of the populous and flouriſhing town of Manchester, and its vicinity, abridged principally from Dr. Aikin's accurate and copious hiſtory.

The peruſal of this elegant volume has afforded us much ſatisfaction, and we recommend it as a valuable piece of topography; as (from a perſonal knowledge which the writer of this has of many parts of the diſtrict deſcribed) we have reaſon to believe that his remarks are as accurate as they are minute. In addition to a neat type, which we have ſeldom ſeen equalled from any provincial preſs, the volume contains ſix elegantly engraved views of the lakes, beſides a general map of the diſtrict, ground-plans of Manchester, Liverpool, Lancaſter, and Kendal, and an Index, pointing out the diſtances of places along the roads, with references to the pages where noticed.

ART. IV. *Sketches of the State of Manners and Opinions in the French Republic, towards the Cloſe of the Eighteenth Century. In a Series of Letters. By Helen Maria Williams. Two Volumes.* 8vo. 12s. Robinſons. 1800.

FEW of our readers are probably ignorant, that Paris has been for ſome years the reſort of deſperate exiles, from almoſt all the countries of Europe, that have hitherto eſcaped the yoke of France. It is almoſt as generally known, that the common occupation of theſe miſcreants is by libel and conſpiracy to promote the views of France againſt their reſpective countries. The majority of them indeed had no other means of ſubſiſtence but the wages which they have received from the ſucceſſive tyrants of France, and which they were compelled to earn by the practice of ſuch wickedneſs. Others there are among

among them, profligate men, and abandoned ſhameleſs women, not reduced to ſuch beggary, but who, having become ſtigmatized and infamous at home, employ themſelves moſt induſtriouſly to excite a revolution ſubverſive of the manners and morals of their native country, which, as long as they prevail, muſt exclude ſuch wretches from all hope of returning into ſociety. When the manners of their country ſhall become as infamous as their own lives,—then, and not till then, can they ſhow their unbluſhing fronts in the land to which they are a reproach. A ſtate of things ſo deſirable for them, they can only expect from a French conqueſt. French conqueſt is, therefore, the object of all their wiſhes, and all their exertions.

Among the moſt active labourers in the cauſe of France is Miſs Helen Maria Williams, for that is the name by which ſhe is content ſtill to paſs in this country, and it is indeed the only name which, by the law of England, ſhe can claim. About four years ago, ſhe publiſhed a book, which, under pretence of being a tour in Switzerland, was in truth a defence, by anticipation, of the invaſion of that unhappy country, then meditated, and very ſoon after executed, by the French Directory. To accompliſh this object, one of the moſt deteſtable for which the proſtituted art of printing has ever been employed, ſhe laboured, by an exaggerated diſplay of its faults, (which ſhe forſooth! in her preſumptuous ignorance, pretended to have diſcovered in the conſtitution of one of the happieſt nations in Europe) to repreſent the mild and paternal governments of Switzerland as tyrannies ſo odious, that a French invading army were to be conſidered as the deliverers of the Swiſs people from intolerable deſpotiſm. In that book, ſhe had not even the incitement of the unnatural deteſtation of England, which animates her writings againſt her native country. Her ſole motive muſt have been to further the deſigns, and court the favour, of the Directory, whom ſhe flattered when they were powerful, and has trampled on ſince their fall. Single in Europe, ſhe voluntarily incurred the infamy of palliating that invaſion; not one word in extenuation of which has ever been ſeen out of France, except what iſſued from her polluted pen. In the courſe of that abominable book, ſhe adopted and propagated thoſe fictions of an ancient guarantee by France of the privileges of *the Pays de Vaud*, which were the pretext for the entrance of the French troops into Switzerland, and by adopting that ſpecific reaſon which was the pretended motive of the invaſion, ſhe gave an anticipated approbation to all that followed. Soon after the appearance of her book, M. Mallet du Pan, in his maſterly and pathetic hiſtory of the deſtruction of Helvetic liberty, had reduced to its juſt

value this pretended guarantee of the privileges of the ſtates of the Pays de Vaud. (Mercure Britannique, vol. i. p. 153).

Miſs Williams, prudently waiting for the death of M. Mallet du Pan, has thought fit, in the book now before us, to readopt the fiction of the guarantee. The vindication of the memory of a reſpectable writer, and the expoſure of an impudent and perſevering impoſture, muſt be our excuſe for beſtowing a few words upon this ſubject; and were, indeed, our chief inducements to take any notice of a work, which is, in all reſpects, beneath criticiſm.

The Pays de Vaud was conquered, by the republic of Berne, from the Duke of Savoy, in the year 1536. It was firſt ſtated in the libels of the exiled traitor La Harpe, afterwards in the manifeſtoes of Talleyrand (who appears to be *the friend of Mr. Stone*, from the intercepted correſpondence of the latter with Dr. Prieſtley) and at laſt repeated in Miſs Williams's Tour, that this little country was ceded by a treaty, which ſtipulated the preſervation of the rights of the ſtates of the province under the guarantee of France. Theſe ſtates had never been aſſembled, or even ſo much as heard of, for two hundred and fifty years. The French Directory pretended, that they, as guarantee of the ceſſion, were entitled, indeed bound, to enforce the re-eſtabliſhment of the ſtates of the Pays de Vaud in their privileges, and that this guarantee furniſhed them with a juſt cauſe of war againſt the republic of Berne. M. Mallet du Pan, whoſe profound knowledge of the hiſtory and public law of Switzerland would have taught ſome heſitation, to any writer leſs hardened than Miſs Williams, did not deem theſe ridiculous fictions of treaties and guarantee worthy of a formal refutation, but treated them as merely imaginary. Miſs W. in the book before us, vol. i. p. 82, has the following paſſage. Let it be remembered, that ſhe is ſpeaking of M. Mallet du Pan.

"Of a writer thus inconſiſtent, and who appears to poſſeſs a happy facility in disfiguring facts of the moſt public notoriety, it were endleſs to correct the errors, *or detect the falſehoods*. What credit can be given to an hiſtorian who, ſpeaking of the petition of the inhabitants of the Pays de Vaud, aſſerts that the treaties pleaded in that petition never exiſted, and that the rights were all imaginary? Into what a ſtrange error have all preceding hiſtorians been led who *have ſo frequently cited the expreſſions of theſe treaties.*"

For the ſake of truth, and of the honour of M. Mallet du Pan, we call upon Miſs Williams to produce "the hiſtorians who have ſo frequently *cited the expreſſions of theſe treaties.*" We call upon her to ſtate in what publiſhed collection the treaties themſelves are to be found; or, if they be unpubliſhed, in what archives

archives they are preſerved. If ſhe does not anſwer theſe challenges, we then retort upon her that charge of intentional, deliberate, and malignant falſehood, which ſhe has had the effrontery to make againſt M. Mallet du Pan. Is ſhe abſurd enough to believe that the treaties, even if they exiſted, could furniſh the leaſt colour for the interpoſition of France? Eight eccleſiaſtics, twenty noblemen, and fourteen burgeſſes, formed the ſtates of the Pays de Vaud. To preſerve that feudal and ariſtocratical conſtitution, would have been the object of the guarantee, if ſuch a guarantee had ever exiſted. How could ſuch a guarantee be enforced by a French army, ſent into Switzerland for the expreſs purpoſe of deſtroying (or, as their phraſe is, *reforming*) all ariſtocracies? Let Miſs Williams explain this.

We have ſaid more than enough of this odious and contemptible publication. One more remark will ſhow ſtill more ſtrongly the ſignal bad faith, or rather ſhameleſs falſehood, of this abandoned writer. In vol. i. p. 75, ſhe tells us that "in the ariſtocracy of Berne, we find barbers, blackſmiths, and butchers." If the aſſertion were true, it would be a ſingular accuſation from the panegyriſt of that republic, in which the butcher Legendre was a legiſlator. But the aſſertion was moſt certainly falſe. She goes on to quote M. Mallet du Pan as ſtating (what every one knew) that the nobility of the Pays de Vaud were excluded. "What are we to think," ſays Miſs Williams, "of an ariſtocracy from which the nobility were excluded?" We are at a loſs to determine whether this ſtupid perverſion is to be aſcribed to ignorance or to falſehood. The nobility of a dependent province were excluded from the ariſtocracy; but is this reformer of governments ignorant, that the nobility of the republic of Berne itſelf compoſed the ariſtocracy? The nobility of Sicily and Spain were not members of the Roman ſenate. Is Miſs Williams therefore to tell us, that the Roman ſenate "was an ariſtocracy from which the nobility were excluded?"

Among the anecdotes of the tyranny of Robeſpierre, which are the moſt remarkable, there is one which, we think, might have found a place in Miſs Williams's publication. It is the ſtory of an unfortunate woman, the wife of an exiled patriot, who had brought him a large fortune, and whom he compelled to go with him to Paris; but whom he abandoned ſoon after their arrival in that city, becauſe he preferred a ſtate of philoſophical concubinage with a female author. The patriot and his paramour made their eſcape into Switzerland during the tyranny of Robeſpierre, carrying with them the remains of the wife's fortune, and leaving the wife herſelf in a dungeon at Paris,

Paris, deſtined for the ſcaffold, from which ſhe was ſaved by the death of Robeſpierre. There are ſeveral other curious circumſtances in the ſtory; but we forbear from ſtating them at preſent, recommending to Miſs Williams, who may have better means of aſcertaining the truth, to inſert it in her next work, as a ſpecimen of the honeſty and humanity of modern philanthropiſts.

ART. V. *Hiſtoire générale et impartiale des Erreurs, des Fauts, et des Crimes, commis pendant la Révolution Françaiſe. Par L. Prudhomme. Six Volumes.* 8vo. Paris. 1797.

THIS work is one of the moſt ſingular that have perhaps ever appeared*. The author is well known to thoſe, who are familiar with the early part of the French revolution. He was the intimate friend of Camille Demouſlins, *the Attorney General of the Lamp-poſt*. From 1789 to 1793, he publiſhed an incendiary journal, called "the Revolutions of Paris," which rivalled the productions of Marat and Hebert in ferocity and democratical phrenzy. How he eſcaped under the reign of Robeſpierre, he has not explained. He now lays before the public a very full account of thoſe crimes which aroſe from the principles which he formerly contributed to ſpread, and (what is yet more extraordinary) which he ſtill profeſſes to hold. The preſent work, like his former productions, is utterly void of all literary merit. It is unmethodical, ungrammatical, and abounds with words that are not French. But his ſtyle poſſeſſes a ſort of coarſe vigour, which eaſily accounts for its effect on the vulgar. He has not renounced any of his demagogical abſurdities. He neglects all conſiſtency, being in one article reaſonable and humane, in another abſurd and furious, on the very ſame topics. His declamations are inſufferably tedious. But with all theſe defects, the merit of this work, as a collection of *facts*, is very great. It is the moſt complete diſplay which has yet been given of the guilt and miſery which has prevailed in France ſince the regenerating year 1789. No other writer has ſo completely laid open the interior of that horrible dungeon, which ignorance and villainy have painted to

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* It forms a peculiarly excellent comment on the palliations of French enormities, publiſhed by Miſs Williams, and therefore we are happy to place them together.

foreign nations as a temple of liberty. The truth of his ſtatements cannot be diſputed. They are in general founded on the republican ſtate papers themſelves. Where they have not that ſupport, they are ſo preciſe in names, dates, and circumſtances, that it would be eaſy to contradict them if they were falſe; and as they are uncontradicted by thoſe who had the greateſt intereſt to contradict them, we muſt conclude that they are true. Nor would the ordinary allowance for exaggeration much affect the general reſult in ſuch a vaſt body of crimes. It would amount to little more than the error of a few miles in a calculation of the diſtance of a fixed ſtar. And as a further ſupport of this writer's veracity, it is to be remembered, that he is always a witneſs againſt thoſe democratical opinions which he himſelf ſtill entertains. Upon the whole, the facts of this collection will be very valuable to the hiſtorian; and if ſome ſenſible man were to ſeparate them from the declamations, they might at preſent be made uſeful for undeceiving ſome of the ignorant worſhippers of French liberty.

Our limits will admit only a very ſhort ſummary of ſo voluminous a work. The two firſt volumes conſiſt of a dictionary of perſons condemned to death during the revolution. The liſt is confeſſedly very imperfect, for it was utterly impoſſible to collect the names of all thoſe who were put to death by the revolutionary tribunals, military commiſſions, &c. who filled every village in France. But imperfect as it is, and excluſive of aſſaſſination and maſſacre *without forms*, this liſt of judicial murders amounts to 12,000! Be it remembered, that every one of theſe TWELVE THOUSAND CONDEMNATIONS was for a pretended ſtate crime, and that not one had any relation to any of the ordinary offences that diſturb ſociety. If we add the colonies, which are not included in this liſt, and thoſe obſcure condemnations which no induſtry could collect, the number of pretended ſtate criminals put to death cannot be leſs than 20,000! the whole of whom periſhed within ſix years, and the far greater part within two. Let the apologiſts of the French Revolution produce any fact like this in hiſtory. After ſo horrible a catalogue, it is no wonder that even this writer begins his third volume with the following words: "I have dared—Let the impartial read—They will be convinced of the neceſſity of no longer revolutionizing." The third volume contains a narrative of the crimes committed under the government of the Conſtituent Aſſembly during a period celebrated by the advocates of France, as the peaceful reign of philoſophy and humanity. It appears that under theſe philoſophic lawgivers there were at leaſt 3500 perſons aſſaſſinated or maſſacred (independent of the judicial murders) during a period of leſs than two years and a half;

that

that among theſe, there were twelve women and TWENTY-TWO CHILDREN; and that there are judicial proofs of the murder of many of them having been attended with circumſtances of cannibaliſm, which we have too much reſpect for the feelings of our readers to attempt to ſtate. To complete our idea of this *philoſophical* government, we have only to add, that not one of theſe THREE THOUSAND murders was puniſhed. This impunity is not, however, to be aſcribed to the inactivity of the Aſſembly. For, during the ſame period, they detected ſixty-ſix pretended royaliſt conſpiracies, and paſſed 2,557 laws. It is almoſt unneceſſary to ſpeak of inferior crimes. As a ſpecimen of them, however, we may ſtate, that in one ſmall province of France (the Maçonnais) during the month of Auguſt, 1789, ſeventy country ſeats were burnt! Such then was the condition of France during the golden age of the revolution, before the genius of liberty had been exaſperated by any foreign war; ſuch were the crimes perpetrated at a period, when they could be aſcribed to no cauſe but to the anarchical and immoral maxims of the new philoſophy, and to the wickedneſs of thoſe governors who were thoroughly imbued with that deteſtable ſyſtem. This period of the French Revolution is of great importance to the formation of a right judgment of the tendency of what is now called philoſophy. A fair experiment was then made on its principles. They were unmixed in their operation with any other cauſe. They were undiſturbed by any foreign force. They produced, in thirty months, THREE THOUSAND FIVE HUNDRED UNPUNISHED MURDERS, committed on political pretexts, by private individuals, without any ſhow of judicial forms. A reſult unparalleled in the hiſtory of the weakeſt government in the moſt barbarous age or country of the world. After ſuch a reſult, we cannot but congratulate thoſe gentlemen who ſtill boaſt of their adherence to the *original principles of the French Revolution.*

The fourth volume contains the crimes of the ſecond, or Legiſlative Aſſembly. It is not very neceſſary to enlarge on this part of the ſubject, as there are not many Engliſhmen, at leaſt among thoſe who can read, who carry their infatuation or effrontery ſo far, as to profeſs any reverence for that banditti who diſgraced the name of a Legiſlative Aſſembly. As there are ſtill, however, a few who admire the *Briſſotins,* and who reverence the memory of the virtuous Roland and his immaculate wife, it may be fit to apprize them of the true character of the objects of their worſhip. During the eleven months' reign of the *Briſſotin* faction who prevailed in the Aſſembly, called Legiſlative,

giſlative, 8,000 perſons were aſſaſſinated or maſſacred*, excluſive of thoſe who fell in war, or who were put to death under judicial forms by pretended tribunals. Far from puniſhing any one of theſe EIGHT THOUSAND MURDERS perpetrated within eleven months, the philanthropic faction of the *Briſſotins*, after long inveſtigation, and with a full knowledge of the facts, pardoned the aſſaſſins of the *Glaciere* of Avignon, whom they afterwards brought to Paris to be employed in the butchery of the 10th of Auguſt.

The fifth and ſixth volumes are employed on the crimes of the National Convention. Here the infinite multitude bids defiance to calculation. A few well-atteſted examples will give ſome faint idea of the whole. The crimes of Carrier are among the beſt authenticated of the Revolution, becauſe he underwent a long trial, in the courſe of which his atrocities were fully and minutely proved. During his miſſion at Nantz, it appeared that he ordered to be ſhot or drowned 32,000 perſons within the ſpace of four or five months; of whom, 264 women and 500 children were ſhot, 500 women and 1,500 children were drowned! In the unhappy city of Lyons, 1,674 houſes were demoliſhed, and about 31,000 perſons of all ages and ſexes put to death. One of the deputies in miſſion to that wretched city was Fouché; now Bonaparte's miniſter of police, whoſe anti-chamber muſt ſuggeſt many pleaſing recollections to the ſurviving merchants of Lyons, who may be obliged to attend his levees for the protection of what yet remains of their commerce. It is uſeleſs to purſue this detail of blood any further. If we had not already done enough, we ſhould have laid before our readers the hiſtory of Tallien, who has, it ſeems, accumulated an immenſe fortune from the ſpoils of thoſe whom he cauſed to be murdered, and from the bribes of thoſe to whom he ſold their lives; and who, after having proceeded from the maſſacres of Paris to the maſſacres of Bourdeaux, and from the maſſacres of Bourdeaux to the maſſacres of Quiberon, was at length received by perſons of conſiderable ſtation in England, as a foreigner entitled to reſpect and hoſpitality from the Engliſh nation! Upon the whole, the number of perſons who periſhed by aſſaſſination and maſſacre, under the National Convention, is ſtated by this writer to be about

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* The maſſacres in the priſons of Paris, in the firſt week of September, 1792, are in Prudhomme's calculation taken at 1400. Much more accurate accounts make them 4000. Prudhomme had an intereſt to underſtate them, for he had praiſed them in his Journal when they were committed,

100,000

100,000 in Europe, and in the Colonies * 14,000 whites. In La Vendee, which was too bloody not to form a ſeparate article, the whole number of human beings deſtroyed is ſuppoſed by him to be 900,000. To ſuppoſe that 800,000 of theſe periſhed in the field of battle, or in the heat of purſuit, is a very large calculation. One hundred thouſand perſons, therefore, may reaſonably be ſuppoſed to have been put to death in cold blood in La Vendée, beſides thoſe who ſuffered by the judgment of pretended tribunals. The general reſult therefore is, that THREE HUNDRED AND THIRTY-FIVE THOUSAND PERSONS were put to death in France without any form of trial, and not in battle or purſuit; conſequently in the way which the judgment and feelings of all mankind acknowledge to be MURDER; that a very great proportion of this vaſt multitude of human beings murdered, were old men, women, and children; that a majority of them were members of thoſe unarmed and inoffenſive profeſſions, who are even ſpared by the humanity of civilized war; that many of theſe murders were aggravated by the moſt ſavage cannibaliſm; that all theſe cruel and aggravated murders are ſtill unpuniſhed, and ſome of their inſtigators are now in ſtations of great power under the preſent French government; and that the whole of this unparalleled ſlaughter paſſed within ſix years and a half, between the 1ſt of May, 1789, and the 1ſt of October, 1795.

We cannot conclude this horrible, but inſtructive ſurvey, without again expreſſing our wiſh that this book may be abridged, which may be done without much labour, by the omiſſion of the impertinent and inſufferable declamations with which it abounds, that the facts which it contains may warn all nations againſt the arts of thoſe whoſe language is liberty and humanity, but whoſe object is tyranny and murder.

ART. VI. *Poems. By George Dyer.* 8vo. 7s. Longman and Rees. 1801.

WE have borne frequent and willing teſtimony to the poetical taſte and talents of Mr. Dyer. To many of his ſentiments we avow the moſt open and direct hoſtility, but we are nevertheleſs zealous to do him ample juſtice. This volume

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* Thoſe who read Mr. B. Edwards's account of St. Domingo, will not think this calculation exaggerated.

is one of three hereafter to be produced, and profeſſes to confine itſelf to lighter ſubjects. The ſecond and third is to take a bolder flight and more majeſtic meaſures, and be conſecrated; alas! how has the name been abuſed, Divæ Libertati. From the firſt volume we inſert a ſhort ſpecimen.

" *Written in the Cloiſters of Chriſt-Hoſpital in London.*

I.

Now ceaſe the ſad complaining ſtrain,
Now huſh'd be PITY's tender ſigh,
While Memory wakes her fairy train,
And young delight ſits laughing by;
Return, each hour of roſy hue,
In wreathy ſmiles, and garlands gay,
As when on playful wing ye flew,
When every month was blithe as May;
When young Invention wak'd his mimic powers,
And Genius, wand'ring wild, ſigh'd for enchanted bowers.

II.

Then too in antic veſtment dreſs'd,
Paſtime would blithſome trip along,
Throwing around the gibe, or jeſt,
Satire enrhymed, or ſimple ſong,
And merry Miſchief oft would weave
His wanton tricks for little hearts,
Nor love his tender votary grieve,
Soft were his hands, nor keen his darts:
While Friendſhip felt th' enthuſiaſt's glow,
Would give her half of bliſs, and take her ſhare of woe.

III.

And though around my youthful ſpring
Many a low'ring ſtorm might riſe,
Hope her ſoul-ſoothing ſtrain would ſing,
And quickly brightened up the ſkies;
How ſweetly paſs'd my youth's gay prime!
For not untuneful was my tongue;
And as I tried the claſſic rhyme,
The critic ſchool-boy prais'd my ſong.
Nor did mine eye not catch the ſplendid ray,
That promis'd fair to gild Ambition's diſtant day.

IV.

Ah! pleaſing, gloomy cloiſter ſhade,
Still, ſtill this wavering breaſt inſpire!
Here loſt in rapturous trance I ſtray'd,
Here view'd with horror viſions dire:
For ſoon as day dark-veil'd his head,
With hollow cheek, and haggard eye,
Pale ghoſts would flit from cold death-bed,
And ſtalk with ſtep terrific by:
Till the young heart would freeze with wild affright,
And ſtore the diſmal tale to cheer a winter's night.

V. Yet

V.

Yet, ah! what means this ſilent tear?
Why e'en mid joy this boſom heave?
Ye long-loſt ſcenes, enchantments dear!
Lo! now I wander o'er your grave.
—Yet fly ye hours of roſy hue,
And bear away the bloom of years!
And quick ſucceed ye fickly crew,
Of doubts and pains, of hopes and fears!
Still will I ponder Fate's unalter'd plan:
Nor, tracing back the Child, forget that I am Man."

The whole work will be publiſhed by ſubſcription, and we ſcruple not to ſay, that the lovers of poetry will find a great deal to admire and approve; though they who think as we do, will occaſionally think the author's enthuſiaſm miſdirected. Mr. Dyer however profeſſes not to enter into party politics; and we are pleaſed to obſerve in a few of the Poems which are here reprinted, ſome paſſages altered, and others ſuppreſſed, which in their former ſtate were juſtly exceptionable.

ART. VII. *The Geographical Syſtem of Herodotus examined and explained, by a Compariſon with thoſe of other ancient Authors, and with modern Geography. In the Courſe of this Work are introduced Diſſertations on the Itinerary Stade of the Greeks, the Expedition of Darius Hyſtaſpes to Scythia, the Poſition and Remains of ancient Babylon, the Alluvions of the Nile, and the Canals of Suez, the Oaſis and Temple of Jupiter Ammon, the ancient Circumnavigation of Africa, and other Subjects of Hiſtory and Geography; the whole explained by Eleven Maps, adapted to the different Subjects, and accompanied by a complete Index. By James Rennel, Fellow of the Royal Societies of London and Edinburgh, and late Major of Engineers and Surveyor General in Bengal.* 4to. 1l. 15s. Nicol. 1800.

IT muſt be a ſatisfactory conſideration to all the readers and admirers of Herodotus, that every more careful examination of the places which he deſcribes, confirms the accuracy of his detail, and the truth of his aſſertions. He has been accuſed by ſome of malignity, by others of credulity, by many of exaggeration, and by not a few of wilful falſehood; but if much of his narrative, which has for ſo long an interval of time been thought dubious, is finally found to reſt upon the baſis of truth, we muſt neceſſarily be induced to afford him a more enlarged portion of our confidence, and to receive with reverence rather than diſtruſt ſuch parts of his work as may not hitherto have admitted of circumſtantial inveſtigation. With

reſpect

reſpect to his geographical obſervation, he has at length met with an apologiſt, more qualified to do him juſtice, than the whimſical production of H. Stephens, interlarded as it is with fables and falſehood. The character of Major Rennel as a geographer reſts upon performances, the excellence and utility of which are acknowledged through the world. We ſhall therefore detain the reader no longer than may be neceſſary to explain the plan and arrangement of the great work before us.

The author has undertaken and accompliſhed the correction of the ancient and modern geography of that part of Aſia, ſituated between India and Europe; but his own words will beſt communicate what he has done, and what he means to do hereafter.

"The author, ſeveral years ſince, undertook the taſk of correcting the geography, ancient and modern, throughout that part of Aſia, ſituated between India and Europe: in effect, the great theatre of ancient hiſtory in Aſia, as well as European commerce, and communication in modern times. His firſt object was to adapt the ſyſtem ſo formed to the uſe of ſtateſmen and travellers: the next to apply it to the illuſtration of ſuch parts of ancient military hiſtory, as were in his ideas deficient, from a want of the neceſſary aids of geography; and which have been, in a degree, ſupplied in latter times.

"This taſk he has ſome time ſince performed to the beſt of his ability, as far as his ſtock of materials admitted: but the work had grown to ſuch a ſize, that it would have been an act of imprudence in an individual, to venture on ſo great an expence as the execution of the work, in all its parts required; in the mean time, however, he has adventured ſo far, as to prepare the firſt diviſion of it, conſiſting of the geography of Herodotus; and which, as preparing the ground for the remainder of the ancient geography, he now with great deference offers to the public accompanied with maps neceſſary to its explanation.

"The remaining parts will conſiſt of the ancient geography, as it was improved by the Grecian conqueſts and eſtabliſhments; together with ſuch portions of military hiſtory, as appear to want explanation. Maps of ancient geography, on ſcales adapted to the purpoſe, will accompany it, whilſt the modern geography (in which the moſt prominent features of the ancient will alſo appear) will be contained in a large map, ſimilar in ſize and ſcale to the four-ſheet map of India already in the hands of the public. It may be proper to remark, that as the preſent volume forms a complete work of itſelf, ſo will each of the ſucceeding ones; they being no otherwiſe connected with each other than as being in the ſame ſeries. The ſame is to be underſtood of ſome large maps that are to accompany the volumes, but will be too large to be folded into them.

"A map of poſitions, intended to explain and to preſerve the ground-work of the whole geographical conſtruction, will be added. One principal uſe of this is to preſerve, in their original and unmixed ſtate, the authorities collected from a great variety of ſources; and which may aid the conſtruction of future ſyſtems of geography, although

though a part of the materials may be ſuperſeded by thoſe of a better kind; in which caſe the geographer, diſcarding ſuch portions as he finds neceſſary, may be enabled to make his own uſe of the reſt in their original ſtate. Were they to be found only in a mixed ſtate, as in the geographical maps, without diſcrimination of quality, and moſt probably diveſted of their originality, by having been formed into a general maſs with others, they muſt either be employed in future, to a diſadvantage, or again ſought out; and if found at all, with great and unneceſſary loſs of time to the community of ſcience. This portion of the work then will form, in the leaſt poſſible room, and at the leaſt expence, a great depot of the materials of geography for future times." P. vii.

Such is the vaſt and comprehenſive plan of this able geographer, to which this volume, which extends nearly to 800 pages, is only a kind of Introduction.

The book is divided into twenty-ſix ſections, in which Europe, Aſia, and Africa, as deſcribed by Herodotus, are ſeverally inveſtigated and diſcuſſed. The firſt ſection exhibits ſome preliminary obſervations, highly honourable to the character of Herodotus. This ancient hiſtorian obviouſly conſidered the whole habitable earth as one vaſt continent, and Europe, Aſia, and Africa as diviſions of that continent. His geography principally relates to the two latter diviſions, and with reſpect to theſe portions of the globe in particular, Major Rennel ſhows that every ſucceeding diſcovery ſeems to confirm the accuracy of his obſervations, as well as to eſtabliſh his character for veracity. Indeed, the imputations againſt him with reſpect to veracity, ſeem principally to have ariſen, as is here well and forcibly obſerved, rather from negligence on the part of his readers, than from the hiſtorian's voluntary error. It has not been ſufficiently diſtinguiſhed when Herodotus ſpeaks of what he actually deſcribes himſelf to have ſeen, and when he relates what he profeſſes only to have heard. To ſcience, properly ſo called, he made no pretenſions, nor does he undertake geometrically to define actual diſtances and dimenſions; but his account of relative poſitions is important, and generally true. His errors have been copied by every ſucceeding geographer down to Pliny; and ſome indeed, as, for example, Eratoſthenes and Strabo, have wandered ſtill more widely from the truth. On the whole, he is here repreſented in the moſt favourable point of view, as an hiſtorian, geographer, and moraliſt.

The ſecond ſection treats, very much at length, on the itinerary ſtade or ſtadium of the Greeks, which he proves to differ materially from the Olympic ſtade of 600 Grecian feet. The author repreſents the Grecian ſtade to be often confounded with the Roman, but that it ſeems to have varied only with the judgment of the individuals who computed the diſtances, of which

numerous

numerous examples are cited from Herodotus, Pauſanias, Xenophon, and other ancient writers. The ſhorteſt ſpace aſſigned to the itinerary ſtade is that calculated from the meaſures of Xenophon, of which 750 are equal to a degree. That of Herodotus is rather longer, and gives only 732 to a degree. The longeſt is that of Polybius; 696 of his ſtades amounting to a degree. The mean ſtade, deduced from the meaſures of eight authors, is that of 717½, or 718 to a degree; which makes each ſtade equal to 505½ feet, Engliſh meaſure. As a pace muſt have been the elementary part of itinerary meaſure, and as the natural pace, that is, the return of the ſame foot, is nearly about five feet, the author thinks it probable, that the ſtade in ordinary uſe was 100 of theſe paces, or 500 feet; which comes within two feet of the mean ſtade above remarked. All this deduction is ſingularly acute and valuable.

The author enters more immediately upon his ſubject at the third ſection. This, and the four which ſucceed, are confined to the deſcription of Europe, as repreſented by Herodotus, and more particularly with reſpect to Scythia.

From this part, we ſhall make an extract, with which we ſhall conclude our obſervations for the preſent month.

"To return to the Scythians of Herodotus. It will appear, when the countries on the eaſt of the Mœotis and Tanais are deſcribed, that he ſpeaks of a nation of Scythians, who, according to the circumſtances of the deſcription, ſhould have occupied the *Deſht Kipzak*, at the head of the Caſpian Sea, together with a large proportion of the Steppe, now in the poſſeſſion of the Kirgees tribes; and theſe he ſtyles the Scythians, who had ſeceded from the Royal Scythians, at the Mœotis;—Melp. 22.

"It is obvious, however, that if this ſtatement was true, the country aſſigned by our author to the Maſſagetæ on the borders of the Jaxartes (and Aral taken by him and others for part of the Caſpian) would be confounded with the ſpace aſſigned by him to the *ſeceding* Royal Scythians, and which error, from his incorrect ideas of relative poſition, he might not be able to detect. Either then he erred in extending the lands of theſe Royal Scythians, too far to the eaſt, or he has confounded them with the Maſſagetæ; and as he wrote from the information of others, and perhaps alſo, from very vague notices, it is not altogether improbable, that the Royal Scythians might be a tribe of the ſame nation with the Maſſagetæ at the Jaxartes: in which caſe, the ſtory of Ariſteas, which makes the Iſſedones to drive the Scythians weſtward, would be more probable than the other ſtory, of the Maſſagetæ driving out the Scythians; ſince the Maſſagetæ and Scythians would be tribes of the ſame nation.

"At all events, the Royal Scythians at the Euxine, and thoſe who, from the deſcription of Herodotus, are placed in the Deſht Kipzak and Steppe, are confeſſedly of the ſame nation; the doubt remaining is, whether they occupied likewiſe the ſeats of the Maſſagetæ? The Deſht Kipzak indeed may have been their original ſeat, in which either

a *part*

a *part* of the nation remained at the first migration; or to which a colony might *return* after the nation was settled at the Mœotis. The Kalmucs in their late migration did no more than *return* to their former seats, near the Palkati Nor*.

" It is a question, which perhaps can never be *determined*, whether the Massagetæ, or Scythians of the Jaxartes, and those of the Euxine, were of the same stock; but it appears highly probable that they were: and the seeming doubt of our author, whether he should class the Massagetæ with the Scythians, Clio, 201, 215, 216, furnishes in our idea some proof of it. The similitude in point of manners and customs between them, gave occasion to the ancients (though at a somewhat later date than the time of Herodotus) to apply the name of Scythians to the Massagetæ, with whom they became later acquainted. We confess, that we cannot help regarding these notices on the whole, as tending to a proof that the Massagetan Scythians were the most ancient of the two, and probably the ancestors of those at the Euxine. The story of Targitaus seems to respect Turkestan, rather than Euxine Scythia; and Targitaus, if meant for Turk, should have been the common ancestor of all the Scythians†.

" It is unquestionable that there is a great similarity in many of their customs, and which can only be referred to *imitation*. We shall enumerate a few of them.

" Not to mention the Nomadic life common to both, since it might also have been followed by others in North Asia, we shall only observe,

" 1. That the *clothes* and *food* of the Massagetæ, resemble those of the *Scythians*, Clio 215.

" 2. That both nations lived in *waggons*, or carriages, Clio 216; Melp. 46, 121‡.

" 3. They fought chiefly on horseback; Clio 215; Melp. 46, 136, and,

" 4. That they sacrificed *horses* to their deities; the Massagetæ in particular, to the sun. " They sacrifice horses to the sun, their *only* deity, thinking it right to offer the swiftest of mortal animals to the swiftest of immortal beings." Clio at the end. See also Melp. 61.

" It however happens unfortunately, that Herodotus is much too brief in his account of the customs of the Massagetæ, to allow any

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" * *Nor* signifies lake or sea.

" † Diodorus lib. 2. C. 3. derives the *Massagetæ*, *Sacæ*, and *Arimaspi*, from the same *Scythian* stock; which Scythians were first settled at the Araxes (no doubt *Jaxartes* is meant as well as by Herodotus) from whence they extended themselves *westward* to the Euxine and Mœotis, and finally beyond the Tanais and *eastward* to the ocean. This account appears probable.

" ‡ Justin remarks it also. He describes the Scythians generally as a pastoral people, living in *waggons* covered with skins, lib. 3. ch. ii. he adds, that " the ignorance of vice has been of more advantage to *them* than the knowledge of virtue has to others."

" The circumstance of their living in waggons was so familiarly known, that Lucian speaks of it in his Toxaris."

great

great ſcope of compariſon; otherwiſe it is probable, that more points of reſemblance would have been found*.

"The Perſians of the time of Xenophon, and the Parthians of later times, both of whom, but particularly the latter, being to be regarded as deſcendants of Maſſagetæ; whatſoever particulars we diſcover in the Perſians and Parthians, that are akin to the Scythians, ſerve to ſhew a common origin between Maſſagetæ and Scythians.

"Herodotus ſays, Melp. 70, "whenever the *Scythians* (of the Euxine) form alliances, they obſerve theſe ceremonies: a large earthen veſſel is filled with wine, into this is poured ſome of the *blood* of the *contracting parties*, obtained by a ſlight inciſion of a knife or ſword: in this veſſel they dip a *ſcymetar*, *ſome arrows*, a *hatchet*, and a *ſpear*, after this they perform ſolemn prayers, &c."

"Xenophon, Anab. lib. ii. ſays, that the commanders of the Greeks, and Ariæus (the Perſian) took an oath not to betray one another, and to *become allies*, &c. which oath, "was preceded by the ſacrifice of a *boar*, a *bull*, a *wolf*, and a *ram*, whoſe blood being all mixed together in the hollow of a ſhield, the Greeks *dipped a ſword* into it, and the barbarians a *ſpear*." As the Scythians refined by becoming ſtationary in Perſia, one may ſuppoſe that the blood of brute animals was ſubſtituted for human blood†.

"Strabo abſolutely calls the Parthians, *Scythians*, in his account of the origin of the city of Cteſiphon, p. 743, and in fact moſt of the ancient hiſtorians regard the Parthians as deſcendants of Scythians; that is, of *Maſſagetæ*, and there is no doubt but that the reſemblance of character between the Maſſagetan race and the Scythians of the Euxine, led them to regard both as being of the ſame ſtock‡.

"Juſtin, who ſeems to have known no other Scythians than thoſe of the Euxine, to whom he refers whatſoever regards the Scythians at

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"* Herodotus relates of the *Maſſagetæ*, who had their wives in *common*, that the ſignal of retirement and privacy was the hanging up of the *quiver* of the individual before his *waggon*, Clio 216. Amongſt the *Naſamones* in Africa, whoſe habits were nearly the ſame, a *ſtaff* was fixed in the ground before the *tent*, Melp. 172. Dowe ſays, in his diſſertation prefixed to his Indian Hiſtory, p. 37, that the *Facquirs* of ſome part of India leave one of their *ſlippers* at the door, when engaged in certain viſits, in which they are ſuppoſed to be privileged by the *ſanctity* of their order. Some of our anceſtors are accuſed of the ſame want of delicacy as the Maſſagetæ and the *Naſamones*; but we have no particular record of their domeſtic cuſtoms. Herodotus acquits the weſtern Scythians of this practice, ſo contrary to decency and ſentiment.

"† The above modes are repreſented as *permanent* cuſtoms, in the above countries; but we find it practiſed *occaſionally* in a more horrible manner in Egypt, Thalia 11, and by Catiline as told by Salluſt.

"‡ In Melpom. 65, it appears that the Weſtern Scythians (our anceſtors probably) decided certain of their differences by combat, in preſence of the king. This agrees exactly with one of our ancient cuſtoms; but we are daily getting rid of our *Scythian habits*."

large, affigns them a high degree of antiquity: for he makes them more ancient than even the Egyptians. His arguments to prove it are very curious. He ſays, that Scythians inhabited an elevated tract, which was therefore fit for the reception of men, at an earlier period than Egypt, which had been covered with water; lib. i. c. i. But although much the ſame idea of the early ſtate of Egypt was entertained by Herodotus*, yet he ſuppoſes, with much reaſon, Euterpe 15, that this circumſtance does not make any alteration in the caſe, as the Egyptians would have migrated lower and lower down, as the newly formed land became habitable; wherefore the inhabitants of lower Egypt would have been drawn from upper Egypt (or Thebes) and Ethiopia. And according to him the Scythians themſelves did not pretend to antiquity, ſince they affirmed that their country was, of all others, the laſt peopled. Melpom. 5.

"Few tracks could be better ſuited to a paſtoral life than the ſeats of the Euxine Scythians (the *Ukraine* and its neighbourhood) in which particular they had greatly the advantage of the *Eaſtern* Scythians. The ſoil was rich, and abundantly watered; and the graſs, as Herodotus obſerves, Melp. 58, "is of all that we know the fulleſt of moiſture, which evidently appears from the diſſection of their cattle†." They poſſeſſed the greateſt abundance of proviſion, 59, and were of courſe very populous, 81, but were generally deſtitute of wood, 61. They held in abhorrence foreign cuſtoms, 76, and, like moſt of the eaſtern nations, kept no ſwine, 63; like other Nomadic nations, they were impatient of dependance, and poſſeſſed a great ſhare of courage. Having no towns, and few cultivated fields, they could never be conquered. Our author regarded Scythia as a country exempt from the character of *abſolute barbariſm*, although ſurrounded by nations the *moſt barbarous*, and ſays, "Even of the Scythians I cannot, in general, ſpeak with extraordinary commendation," Melp. 46. He has recorded their barbarous ſacrifices to their deities, and at their funerals; their practice of ſcalping (which more than any other circumſtance has fixed the character of barbariſm on the American Indians) their horrid cuſ-

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"* His idea, Euterpe 4, *et ſeq.* being that all the tract below the lake *Mœris*, which is at the diſtance of ſeven days' journey from the ſea, had been formed by the mud of the Nile, and was no better than a marſh in the reign of Menes. See alſo his reaſoning, in chap. 10 to 13.

"† Bell ſpeaks of the *fertility* of the ſoil, and *rich paſturage* of the *Ukraine*. He alſo ſays that there are good horſes, and large black cattle, which afford as good beef as any in the world (Journey from Moſcow to Conſtantinople).

"Mr. Bell has (in the ſame journey) a curious remark reſpecting the nature of the river banks, in the line between Moſcow and Iſmael, on the Danube. "By what I could obſerve (ſays he) all the great rivers, from the Wolga to this place, have for the moſt part *high lands* for their weſtern banks, and *low, flat* ones to the eaſtward." It ſhould be remarked that his tract lay very far inland, and conſequently very wide of Baron Tott's."

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tom of drinking the blood of enemies, and making drinking veſſels of their ſkulls*. If theſe are not the acts of barbarians, what are to be deemed ſuch† ?

" Notwithſtanding ſome ambiguities, and apparent contradictions, in the geography of Scythia, Herodotus had certainly paid uncommon attention to the ſubject; and by the ſolemnity of his declaration, at ſetting out, we may ſuppoſe that he meant to be very impreſſive: for, after ſaying, Melp. 16, that Ariſteas had gone no farther than the country of the Iſſedones, he adds, " for my own part, all the intelligence which the moſt aſſiduous reſearches, and the greateſt attention to authenticity, have been able to produce, ſhall be faithfully related," and perhaps it has ſeldom happened, that a traveller who collected his information concerning the geography of ſo extenſive a tract, in ſo caſual a way, has produced a deſcription in which ſo many circumſtances have been found to agree‡."

It ſeems neceſſary to inform the reader, that Mr. Rennel candidly acknowledges that he is unacquainted with the original language of Herodotus; and that he has availed himſelf of Mr. Beloe's tranſlation, from which he takes his extracts as occaſion requires.

(To be continued.)

ART. VIII. *A Treatiſe on the Chemical Hiſtory and Medical Powers of ſome of the moſt celebrated Mineral Waters; with Practical Remarks on the Aqueous Regimen. To which are added, Obſervations on the Uſe of Cold and Warm Bathing. By William Saunders, M. D. F. R. S. Fellow of the Royal College of Phyſicians of London, and Senior Phyſician to Guy's Hoſpital.* 8vo. 483 pp. 8s. Phillips. 1800.

IN treating his ſubject, this author firſt conſiders water in its pureſt ſtate, and then as mixed with the various ſubſtances that impart thoſe properties, whence it obtains the name of mineral or medicated water. Pure water is ſaid, by the che-

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" * See Melpomene, 60, 64, 65, and 72.

" † Our author ſays, Melp. 46, that amongſt the Scythians and the bordering nations, there has been found no individual of ſuperior learning and accompliſhments, ſave *Anacharſis* the Scythian. See more of him in Melpom. 76, 77.

" ‡ Scythia, together with the nations bordering on it, and which are included in our author's deſcription, comprized about half of the length of Europe, in the line between the *Tanais*, and the Bay of *Biſcay*."

miſts, to be compounded of eleven parts of oxygen or vital, and three of hydrogen or inflammable air. It is the moſt general ſolvent in nature, and enters in a greater or leſs degree into the compoſition of almoſt all other bodies; but it is found in the greateſt proportion in vegetable and animal bodies. The hardeſt part of oak loſes, while converting into charcoal, three fourths of its weight. The part thus eſcaping has been found to be almoſt entirely water. Water is rarely found in a pure and unmixed ſtate, for as it is capable, at different degrees of temperature, of diſſolving the hardeſt ſubſtances, calcareous earths, and even ſilex, are not uncommonly found in combination with it.

In enumerating the ſubſtances found on analyzing water, the author begins with atmoſpherical air, of which moſt waters contain a portion equal to about one twenty-eighth part of their bulk. By means of this air, the reſpiration of fiſhes is carried on. If fiſhes be put into water that has been lately boiled, or diſtilled, and conſequently from which the atmoſpherical air has been expelled, they ſoon die. Water, from which the air has been expelled by boiling, ſoon recovers it again when cold, by being only placed in an open veſſel. All natural waters, ſpringing from the earth, contain, Dr. Saunders obſerves, a portion of carbonic acid gas, or fixed air, in the proportion of about $\frac{1}{110}$th part of their bulk. In ſome waters, the proportion of the gas is much larger, ſometimes equalling, or exceeding the bulk of the water. It is by means of this gas that water is rendered capable of holding in ſolution ſeveral earthy and mineral ſubſtances, as lime, magneſia, iron. As this gas is but looſely united with the water, it is eaſily ſeparated from it by boiling, and on its evaporation, the earthy and metallic parts are precipitated in the form of a powder. After deſcribing the various other ſubſtances with which water is found to be impregnated, Dr. Saunders proceeds to treat, firſt, of "particular waters in common uſe, and then of mineral waters." Of waters in common uſe, the pureſt is diſtilled water. This is the lighteſt of all others, containing neither ſolid nor gaſeous ſubſtances; it is, however, ſeldom employed to any extent in the preparation of food, or in manufactories, on account of the trouble and expence in procuring it in large quantities. The next in purity and lightneſs is rain water, which is, the author ſays, equal to diſtilled water for every purpoſe, except in the nicer chemical experiments. The next to rain, and nearly equal in purity, is ice and ſnow water. Spring water follows. The properties of this are various, according to the ſtrata it has paſſed through before it emerges. River water is, in gene-

ral, freer from air, and from ſaline, earthy, and other foreign impregnations, the further it has run from its ſources.'

" Some ſtreams, however, that ariſe from clean ſiliceous rocks, and flow in ſandy or ſtony beds, are from the outſet remarkably pure. Such are the lakes and rivulets in the rocky diſtricts of Wales, the ſources of the waters of the Dee, and of numerous other rivulets. Such are alſo, in general, the ſtreams in Swiſſerland; the waters of which, Haller ſays, are purer than thoſe of any other part of Europe that he has ſeen."

The author proceeds next, in the fourth chapter, to treat of particular mineral waters, beginning with thoſe that are moſt pure, or that contain the ſmalleſt portion of foreign matter. Among theſe, the Malvern and the Briſtol Hot-well waters claim pre-eminence; Matlock, Buxton, and Bath follow. Under each of theſe heads, the author gives a deſcription of the face of the country where the ſeveral ſprings are ſituated, the nature of the ſoil and productions, the taſte and ſenſible properties of the waters, then their chemical analyſes, and laſtly their medical qualities, or the uſes to which they are advantageouſly applied, whether taken internally or uſed as baths. The following may ſerve as an example of the execution of this part.

" The Malvern water may be conſidered as the beſt ſpecimen that we poſſeſs of a remarkably pure natural ſpring, which has acquired a high reputation as a medicine: there are ſeveral others in this, as in moſt other countries, which have ariſen to great conſequence, and have been in like manner celebrated in the cure of inflammations of the eyes, ſcrophulous ſores, and all cutaneous eruptions. Indeed it appears natural, in theſe unſightly and often loathſome diſorders, for the ſufferer to repair to the pureſt and moſt copious ſource of the cleanſing element water, whoſe refreſhing coolneſs is ſo powerful in allaying irritation. One more example of this claſs deſerves ſome notice, for the celebrity which it formerly enjoyed on this account, and the ſanctity attached to its waters.

" Saint Winifrede's well, in the pariſh of the town of Holywell, in the county of Flint, is one of the fineſt and moſt copious ſprings in the kingdom*. It riſes out of the lower extremity of a limeſtone rock, and boils up with great vehemence through the crevices of a handſome ſtone reſervoir. This is encloſed in a beautiful polygonal building, of the form of a temple in Gothic architecture, dedicated to the tutelary ſaint of the fountain, which preſerves its ſource from accidental pollution. From the ſpring head it flows into a ſpacious bath, neatly conſtructed of ſtone, and overflowing thence, it purſues its

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" * See Pennant's Tour in North Wales, and the Hiſtory of the Pariſhes of Whitford and Holywell, by the ſame eminent author."

courſe

courſe in a deep ſtony channel, and forms a conſiderable ſtream; which, in the ſhort courſe of two miles to the Dee, where it terminates, is made eminently ſubſervient to the purpoſes of manufacture, by turning the machinery of corn mills, cotton mills, and eſpecially the vaſt and numerous works in copper and braſs of the Angleſea copper company.*†

"Saint Winifrede's well is a remarkably clear, pure, well-taſted water, and is uſed by the inhabitants around for all domeſtic purpoſes. A century ago, the virtues of this noble ſpring were more celebrated than they are at preſent, and the town of Holywell, then chiefly known for its poſſeſſing this natural treaſure, was crouded with viſitors from every part of North Wales. Though its utility now is principally confined to the inhabitants, and to the purpoſes of manufacture, there is no reaſon to doubt of its medicinal efficacy in the diſorders before mentioned, which are preciſely thoſe for which the Malvern ſpring is now frequented." P. 109.

The next claſs of waters noticed are the ſimple ſaline waters, the Sedlitz, Epſom, Sea, and Seltzer waters.

"Seltzer water is the only example which we poſſeſs of a water, ſaline, alkaline, and at the ſame time highly acidulated. Moſt of the other ſtrongly carbonated waters, are more or leſs chalybeate, and no other of the ſaline waters contains ſo much carbonic acid.

"The effects of this water, when drank in moderate doſes, are to raiſe the ſpirits, and encreaſe the appetite; it produces no particular determination to the bowels, as its ſaline contents are in very ſmall quantities, but it pretty certainly encreaſes the flow of urine. It is chiefly to the ſtrong impregnation with carbonic acid, and to the ſmall proportion of ſoda which it contains, that we are to look for the explanation of the very important benefit which is derived from it in a variety of diſeaſes." P. 230.

Next follow the chalybeate waters, as the Tunbridge, Spa, Pyrmont, which are the moſt ſimple of this claſs; then the Cheltenham, Scarborough, and ſome foreign waters, which, beſides iron, contain a portion of purging ſalts in their compoſition. The laſt claſs of mineral waters is the ſulphureous, or thoſe which are ſo ſtrongly impregnated with ſulphur, united either to hydrogen, or to an alkali, or to both, as thereby to acquire very ſenſible qualities of ſmell and taſte, and to become powerful agents on the human frame. The principal of theſe

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"* See Aikin's Tour in North Wales.

"† It is a ſingular circumſtance that mill wheels, and other machinery, if made of wood, are rotted remarkably ſoon by remaining in this water. This is found to be owing, as Mr. Pennant obſerves, to a ſpecies of moſs which attaches itſelf to the wood, and for the production of which this water appears unuſually favourable. This inconvenience has obliged the manufacturer to uſe caſt-iron water wheels."

are the Harrowgate, Moffat, Aix, Borſet, and Barege. In analyzing the Harrowgate water, it has been found, that

"Characters written on paper with a ſolution of acetated lead, when plunged into the freſh water, are ſoon made viſible and rendered nearly black. The ſame happens even when the paper is only held over a glaſs of the water, but it requires a longer time to produce this change. Theſe circumſtances ſhew that ſulphur is both contained in the water, and is evolved from it in a gaſeous form." P. 322.

The volume concludes with obſervations on ſimple water, uſed as a common beverage; on the effects of bathing in river or ſea-water, and with *ſome general Remarks on the Contents of Mineral Waters and their Operations.* Theſe will be read by the medical practitioner with great advantage, as will the whole volume; which, compriſing all the moſt valuable obſervations of preceding writers, contains a larger maſs of uſeful information on the ſubject than can be found in any other publication.

ART. IX. *Dr. Gill's Reaſons for Separating from the Church of England calmly conſidered*, in a Letter to a Friend.* 8vo. 1s. 12mo. 6d. Rivingtons. 1801.

THIS pamphlet is the production of an elderly clergyman of Briſtol, we underſtand, very learned, yet very modeſt, and with ſome difficulty induced to publiſh it. The work, which he has anſwered, has been lately reprinted in London, and induſtriouſly circulated at Briſtol; bearing upon its head the boaſt of being unanſwerable, and ſo ſtimulating even diffidence itſelf to anſwer it. The reply however is profeſſedly and actually "calm," but loſes not its arguments in its profeſſions, and diſſipates not its ſpirit in its calmneſs. The author appears to us as ſenſible in his vindication, as he is found in his attachment to the church; and, as our attachment is the ſame with his own, we ſhall dwell circumſtantially upon his vindication.

"It deſerves to be remarked," as Mr. Harte (for ſuch is his name, we underſtand) very juſtly obſerves, "that all the congregations of Diſſenters in our land, though they profeſs to be ſo many individual churches, intirely diſtinct from, and independent of, each other, form nevertheleſs one common and complete body. This is tacitly confeſſed in the publication before us. For it does not exhibit (what might na-

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* Dr. Gill's Reaſons form a ſmall tract; reprinted at preſent to increaſe diſſent.

turally

turally have been expected) the reaſons of the *Baptiſts* as drawn up by the late Dr. Gill, for ſeparating from the church of England; but of the Diſſenters at large: which view of the publication is juſtified, not only by its title," as the *Diſſenters'* reaſons for ſeparating from the church of England; "but by every page of its contents. This, as well as the particles 'we' and 'us,' adopted throughout the pamphlet, implies that it is a work executed by a corps of delegates, ſelected from the ſeveral different denominations of Diſſenters; and that, notwithſtanding their declarations of mutual independency, they are in reality one general collective ſociety, united together by a common tie oppoſed to that of the church of England, commonly called the DISSENTING INTEREST. So that, however they may be contradiſtinguiſhed from each other by different creeds or theological ſyſtems (Trinitarianiſm, Arianiſm, Socinianiſm, &c.) yet, like the ſeveral inter-columniations of the rotunda at Rome, they are firmly connected and conſolidated in one central dome."

This obſervation is as judicious in its progreſs, as it is ingenious in its cloſe.

Mr. H. then proceeds to diſcuſs the reaſons, and we attend him with pleaſure; ſelecting only a few out of the many arguments, that from the very weakneſs of the reaſons cannot be particularly pleaſing.

"The firſt reaſon aſſigned for diſſenting," he obſerves, "is a mere fallacy; and proves more than the Doctor would have maintained or reliſhed. For whilſt it attempts to demonſtrate, that the church of England is not a church of Chriſt, becauſe it is *eſtabliſhed* by an Act of Parliament; it alſo demonſtrates, that every diſſenting body of Chriſtian profeſſors is *not* a Church of Chriſt, becauſe it is *eſtabliſhed* by an act of Parliament; it alſo demonſtrates, that every diſſenting body of Chriſtian profeſſors is *not* a church of Chriſt, becauſe it is *tolerated*, nay ESTABLISHED, by an act of Parliament. It is therefore what is here called a *parliamentary* church; and it is as much "ſupported by worldly power and policy" as the church of England. What the celebrated Earl Mansfield pronounced from the Bench in Weſtminſter Hall, in the caſe of Allen Evans, Eſq. deſerves to be univerſally known; viz. "The Toleration Act renders that which was illegal before, now legal; the Diſſenter's way of worſhip is permitted and allowed by this act; it is not only exempted from puniſhment, but rendered innocent and lawful; it is ESTABLISHED; it is put under the *protection*, and is not merely under the connivance, of the law." See the Gentleman's Mag. for February, 1771."

This argument is deciſive as an *argumentum ad hominem*, againſt a reaſon which would allow no church to be Chriſtian, but what was in actual rebellion to the exiſting authorities.

"If to the fourth reaſon we allow all the validity for which they contend, with reſpect to the ſeparation of the Diſſenters from thoſe pariſh-churches, where nothing but morality reſounds from the pulpit; yet how can it be a vindication of their conduct in thoſe, where by their preſent confeſſion is preached the pure goſpel of Jeſus Chriſt?

"But

"But we retort the weapon with which we are aſſailed, and affirm that ſo arguing they criminate themſelves. For the Goſpel is by no means preached by every diſſenting miniſter; as it ought neceſſarily to be before this fourth accuſation, which is unanimouſly brought forward by the whole body of the Diſſenters, can found a reaſon for the ſeparation of them all from the eſtabliſhment. For by many of their miniſters are inculcated the principles of Pelagianiſm, Arianiſm, and Socinianiſm; and morality is exalted on the ruins of the ſaving truth.

"But the members of the church of England have this great advantage, that though the officiating miniſter ſhould in his ſermons either withold or pervert the truth, yet they conſtantly hear it proclaimed in the leſſons, pſalms, epiſtles, and goſpels, exhortations, creeds, confeſſions, ſupplications, and thankſgivings, which invariably claim their attention at every ſeaſon of public worſhip. Thus, while in many pariſh-churches the light is obſcured, in many meeting-houſes (through the want of an orthodox liturgy) it is totally extinguiſhed. Twilight is better than midnight darkneſs. The heterodox miniſter, if unconfined, will always addreſs heaven with heterodox prayers."

So far this argument appears like what is cited before, an *argumentum ad hominem*. But beſides this, it inſtantly proceeds riſing to a much higher pitch,

"the grand buſineſs, the primary employment of any number of people religiouſly aſſembled, is the worſhip of Jehovah, founded on evangelic principles. Preaching is only the act of a ſingle man; and is in its nature ſubordinate to the tranſactions of a whole congregation. Every goſpel-church is properly a ſchool of Chriſt; and the members thereof are his diſciples, his ſcholars, his pupils; and in this ſchool they are trained up for the future performance of religious acts, that are yet more ſpiritual and ſublime. For in heaven the ſaints are always to be engaged, in the various exerciſes of homage and adoration before the throne; and therefore it is neceſſary that they be previouſly qualified for it by exerciſes of a ſimilar nature on earth. And foraſmuch as it is the object of divine worſhip here below, to kindle in the human breaſt through grace the *ſpirit* of devotion; and as confirmed habits of every deſcription, in temporal as well as ſpiritual things, are produced by a repetition of ſingle tranſitory acts; theſe conſiderations ſtamp on our Evangelical Liturgy an ineſtimable value, and give to our church under the worſt of preaching an infinite preference, before the mode of worſhip in many of the diſſenting congregations; and prove that ſhe may at all times be juſtly regarded as a pillar and ground of the ſaving truth, and a nurſery of ſouls unto Chriſt."

The reaſoning is as judicious as it is religious.

"It is grievous," adds Mr. H. under this head, "to ſee the ghoſt of the Bartholomew-act, in 1662, brought on the ſtage, for the purpoſe of inſcribing a new and indelible ſtigma on the forehead of the church of England, after a long lapſe of near 140 years. For if it were delineated in all the glowing colours that ever the moſt furious bigot could employ; how can it conſtitute a reaſon, why any man ſhould withdraw himſelf from the communion of our church in the preſent day,

day, or vindicate the conduct of thoſe who withdrew in the reign of Queen Elizabeth?

"But that act of uniformity did not deſerve to be blackened with all that atrocity of character, in which it is now exhibited to public view. For many of the "two thouſand godly and faithful miniſters" (as they are here ſtyled) "were turned out of their livings," NOT becauſe "they were determined to give honor to Jeſus Chriſt as King in Zion;" but for this reaſon among others, becauſe they had been unjuſtly inducted into them during the late troubles and confuſions, by the expulſion of thoſe clergymen who were the lawful poſſeſſors of them. As one illuſtration of the cruelties exerciſed on the regular clergy at that time, we refer the reader to a book, intituled HARD MEASURE, written by Biſhop Hall, a man whoſe deep piety, extenſive erudition, and exemplary conduct, ought to have ſecured him from every outrage, and whoſe memory will inherit the veneration of the lateſt ages."

"They who cooly and diſpaſſionately advert to the reaſon of things," ſubjoins Mr. H. in favour of *kneeling* at the Euchariſt, "will readily acknowledge, that no bodily geſture or attitude can be more expreſſive, both of a deep humiliation, and of an ardent gratitude for a mercy of the greateſt magnitude, than that of kneeling; and therefore none more proper for loſt ſinners, in their ſolemn commemoration of Chriſt's death and ſufferings. And it may be reaſonably aſked, by church of "England worſhippers, is the poſture of *kneeling* abuſed to idolatry" in the preſent day? The Doctor being dead, we challenge all his advocates to produce one ſingle inſtance of ſo abſurd a crime.

"If after all the poſture of *ſitting* be inſiſted on, as a neceſſary thing; then be it known and remembered, that it was firſt introduced into the church (as Wheatley informs us) by the *Arians*, who, denying our Lord's divinity, claimed the right of being on an equality with him at his own table; and that the POPE always receives the Lord's Supper SITTING, as St. Peter's ſucceſſor and Chriſt's vicegerent; and conſequently, that this ceremony is an open and explicit ſanction to his uſurpations" and their hereſies. "—From hence let it be remembered, to which party [the charge of] Popery attaches; the Church of England, or the Diſſenters. But ſurely they, who would conform to our Lord's practice with a punctilious exactneſs, ought by all means to celebrate this ordinance in a *reclining* poſture, and on *couches*; for that was the cuſtom of the Orientals at their meals. They ought alſo to eat *unleavened* bread. They ought alſo to confine its celebration, to the evening *after ſupper*, and *to an upper room*. At the ſame time let them, on their principles, reconcile our Saviour's accommodation of himſelf to the Roman (that is, Pagan) cuſtom of diſcumbency on a bed, to the unbending rigour of the Moſaic law, and with the expreſs command of God in the original inſtitution of the Paſſover, Exod. xii, 11, "Thus ſhall ye eat it, with your loins girded, your ſhoes on your feet, and your ſtaff in your hand, and ye ſhall eat it in haſte," all which circumſtances were deſcriptive of a ſtanding attitude.

"It will be a ſatisfaction to every candid reader," Mr. H. ſays, afterwards, concerning the obligation laid by the ſtate, not the church, upon

upon all who qualify for offices in the ſtate to receive the Euchariſt, "to peruſe the following extract of a pamphlet, intituled, "The Danger of repealing the Teſt-Act, in a Letter to a Member of Parliament from a Country Freeholder;" being ſpoken of with approbation, and recommended to the attention of Diſſenters, by the editors of the Monthly Review, in their firſt volume for the year 1790. The author, in his reply to the objection, that "this law encourages the unprincipled to prophane a ſacred ordinance of religion," ſays, "the time was when I lamented this as a ſerious evil. The rubric of the church, I thought, empowered the miniſter to refuſe the ſacrament to the notoriouſly unworthy; and yet I conceived that an action would lie againſt him if he rejected any one, whatever his moral character was, who was qualifying himſelf for an office. Here I thought the miniſter laid under a very diſagreeable and cruel dilemma. But maturer thought has altered my opinion. The conſideration of worthineſs is a point, that lies between God and a man's own conſcience. The miniſter's buſineſs is to inſtruct and admoniſh; the guilt of profanation belongs to the unworthy communicant. The miniſter, ignorant as he is, not only of the hearts but of the *ſecret lives* of mankind, cannot diſcriminate between the good and the bad; and, if he could, it is a power not to be truſted to him, unleſs we inveſt him too (as the Pope inveſts his emiſſaries) with *impeccability*."

The reaſoning here cited by Mr. H. and recommended by the Monthly Review, we think to be juſt and true; to the preclusion of all objections from the Diſſenters, and to the removal of all ſcruples in the clergy. The power given by the rubric is withdrawn by the law, as too formidable to the laity, and too dangerous to the clergy.

We would willingly adduce ſome more of Mr. H.'s arguments; though we have already inſerted ſeveral. Yet we cannot refrain from citing one more, becauſe it is both ſhort and comprehenſive, convincing and lively.

"The abſurdity of refuſing to" do what Dr. Gill argues for refuſing, to "ſubmit to other ceremonies, which in their own nature are neither good nor bad, but indifferent," may be illuſtrated by the following caſe.—Captioſo was born of Chriſtian parents within the pale of the Church of England; and was ſolemnly admitted a member of her communion, by the rite of baptiſm. But on his arrival at the years of diſcretion, having been biaſſed by converſation with perſons of a different perſuaſion, he obſerved ſome ceremonies injoined by our rubric, which he could not intirely approve; particularly the requiſition, that both the miniſter and the people ſhould always rehearſe in public the Apoſtle's Creed in a ſtanding poſture. The injunction indeed, intrinſically conſidered, was neither good nor bad, but perfectly indifferent. Yet, receiving no ſanction from the expreſs letter of Scripture, and having originated in human authority, it became an unlawful and nefarious practice. And why ſhould he in a matter of ſuch unſpeakable importance, by a tame ſubmiſſion to a papiſtical prieſthood, expoſe himſelf to the riſque of being damned for ever? He, therefore, in

bounden

bounden duty, quits the communion of our church, and conſcientiouſly plunges into the ſin of ſchiſm for the ſalvation of his ſoul."

The tale is happily conceived, is humourouſly told, and carries conviction in every point of it. But, as the author ſubjoins, "N. B. This illuſtration, *mutatis mutandis*, is applicable to almoſt every one of the eleven reaſons," aſſigned by Dr. Gill for diſſenting, which are thus expoſed, all of them together, by Mr. H. in his reply to the ninth.

On the whole, we recommend with warmth the preſent pamphlet to our readers, as equally ſober and lively, as at once convincing and confounding; convincing the modeſt Diſſenter, and confounding the petulant; as judicious, rational, and religious.

ART. X. *A Diſſertation on the Oriential Trinities; extracted from the Fourth and Fifth Volumes of Indian Antiquities: with all the Plates in thoſe Volumes illuſtrative of the Subject. By the Author.* 8vo. 14s. White. 1800.

THE occaſion of this republication, in a ſeparate form, of a conſiderable, and not the leaſt valuable or intereſting, portion of the Indian Antiquities, is explained by the author himſelf, to be the great demand for the two particular volumes in which the doctrine of the Aſiatic Trinities is diſcuſſed, a demand, he obſerves, conſiderably increaſed ſince the warm commendation of that part of the work by the Biſhop of Lincoln, in his Elements of Chriſtian Theology. To gratify thoſe, therefore, to whom it might be inconvenient to purchaſe the greater and now perfect work, neceſſarily from its magnitude, and the numerous engravings (nearly *thirty* in number, on quarto plates) diſperſed through the ſeven volumes, bearing an high price, is the author's declared object; but a ſmall edition only has been printed, that the production, from which it is extracted, might not be injured in its ſale by the exciſion of ſo large a branch. In it will be found the whole of the plates, either on wood or copper, that were intended to illuſtrate the ſubject in the original publication; and it would be injuſtice to the views and intentions of the author, in ſubjecting himſelf to the great expence and hazard of printing the volume, did we refrain from an hearty approbation of them, or recommendation of it to the public, that he may be exonerated from the expence thus voluntarily incurred. We have no doubt there are many excellent perſons, indifferent to various other

ſubjects

ſubjects of the author's learned enquiries, and ſituated, in regard to their circumſtances, as expreſſed in the prefatory advertiſement to the volume, who yet, from a conviction of the truth of this fundamental doctrine of the church, and that the arguments, deducing it from the Hebrew patriarchs, are of much ſtrength and validity, after thoſe drawn from the Scriptures themſelves, would wiſh to become purchaſers of it; eſpecially as its opponents have by no means decreaſed, in the ardour of their impious zeal, ſince the firſt publication of the Diſſertation on the TRINITIES OF ASIA. In preceding numbers, however, of our Review*, we took ſo extended a ſurvey of the leading arguments of that Diſſertation, as precludes our again entering at any length on the ſubject, though in this regular and concentrated form, where the whole body of evidence is collected into one volume, and the *rays* of information, proceeding from various and diſtant quarters, are brought to one *focal point*, they certainly appear with new effect, and ſtrike the mind with additional force. The arrangement of the whole under diſtinct heads, where the Hebrew, the Perſian, the Indian, and other Gentile Trinities, are ſucceſſively inveſtigated; and the ſubdiviſion of the work into ſmaller chapters than in the firſt edition, contribute to render this publication ſtill more valuable; while the curious plates preſenting to immediate view the objects by which all the Aſiatic nations were accuſtomed to deſignate their ideas relative to this myſterious, but by them too generally perverted, doctrine, give to it a peculiar intereſt.

It is a fact not a little remarkable, that of the learned and laborious work of Dr. Allix†, which is properly aſſumed by Mr. Maurice as the ground-work of his Diſſertation, not even an attempt at confutation has ever appeared from the pen of the moſt celebrated Unitarians of our day. Unable to contend with that mighty champion in the field of ancient Hebrew learning, or to confute the genuine doctrines of the patriarchal ſchool, as faithfully detailed in that writer's profound and elaborate page, they *commence their ſtrictures at a far later æra*, and ſeek in the ſchools of Greece what originally never grew in thoſe ſchools, but was tranſplanted thither from thoſe of the higher Aſia, by the venerable ſages who viſited them in the ardent thirſt for ſcience, both of a ſpiritual and phyſical nature. What the latter could not fully comprehend, it is no wonder they ſhould mutilate and obſcure, when they affected,

* Brit. Crit. vol. iv, for October and December, 1794.

† The Judgment of the ancient Jewiſh Church againſt Unitarians, 8vo. 1699.

to deliver and explain to *their* diſciples thoſe awful doctrines to the full inveſtigation of which human reaſon was inadequate, and which could only be learned by revelation. Let us not be told then of the Platonic Trinity, as an original doctrine, when five hundred years before its promulgation there flouriſhed a Perſian, an Indian, a Phœnician, and an Egyptian Trinity, darkened indeed by phyſics and falſe philoſophy; but as to their exiſtence *inconteſtible*, if marble, or braſs, have been faithful to their truſt repoſed in them; if the ſtamp of authenticity be allowed to volumes undiſturbed as thoſe of Sanſcrit literature, have for ages remained in the vaults of Benares, volumes which forcibly inculcate the worſhip of a *Divine Triad*; and if the ſmalleſt attention be paid to the exiſting practice of a mighty nation who at this day pay that worſhip.

It has been already obſerved, that ſo far back as our fourth volume, 1794, very ample quotations from this particular Diſſertation were preſented to our readers; but as the volumes in queſtion have, we find, grown very ſcarce, from the ſpace of time that has ſince elapſed; and as many of them have, perhaps, never been ſeen by ſome of our preſent readers, we cannot do Mr. Maurice more eſſential juſtice, or impreſs *them* with more favourable ſentiments of this extenſive and laborious diſquiſition, than by exhibiting that clear and regular analyſis of the whole, which the contents of the ſeveral chapters gradually unfold.

"Chapter I. The *Trinity*, a Doctrine revealed to Man in Innocence.—On his Fall, Polytheiſm erected itſelf on the Miſapprehenſion of that Doctrine.—The Indians divided into Four great Tribes, and various inferior Caſts, but all unite in the Adoration of One grand *Triad*, Brahma, Veeſhnu, and Seeva.—Hence the Neceſſity of thoroughly inveſtigating the Subject, and inquiring whence they derived a Tenet ſo congenial with a fundamental Doctrine of Chriſtianity.—The difficulty ſtated of penetrating into the more hidden Myſteries of their Theology.—The Three mythologic Perſonages of the Indian *Trinity* are Copies of the true; the Office of Brahma being to *create*, of Veeſhnu to *preſerve* and *mediate*, and of Seeva to *quicken* and *regenerate*.—It conſequently deſcended to them from their Anceſtors, the Patriarchs, who ſettled in that Region of Aſia.—But, Doubts having been entertained whether the Patriarchs themſelves believed it, and, in ſhort, whether ſuch a Doctrine exiſted in the Hebrew Scriptures, the Author commences an extended Diſcuſſion of that intereſting Queſtion.—A general View is now taken of what is meant by the ſcriptural Doctrine of the *Trinity*.—Not likely to have originated in human Invention or in the School of Plato.—Chriſtianity only the Completion of the Jewiſh Theological Code; therefore, this Doctrine to be looked for with Confidence in the Old Teſtament, and there it is indiſputably, though obſcurely, revealed.—The true Origin of that Contempt and Rancour, with which the Jews are inflamed againſt the Meſſiah, unfolded.

folded.—Hence the Rejection of the Doctrine of the *Trinity* by the modern Hebrews, though believed by their Anceſtors.—Some phyſical Objections, urged againſt that Doctrine by Unbelievers, anſwered.

" Chapter II. In this Chapter is unfolded the Origin of that rooted Rancour and Contempt with which the Jews are inflamed againſt the *Meſſiah*.—That infatuated People pay leſs Deference to the *written* than to the *oral Law*, which they aſſert to have been delivered to Moſes on Sinai.—An hiſtorical Account of the celebrated Code of Jewiſh Traditions collected by Rabbi *Judah the Holy*, and called *the Miſna*.—Of the Two *Talmuds* of Jeruſalem and *Babylon*, and of the Two *Targums* of *Onkelos* and *Jonathan*.—The former *Targum* the moſt conciſe and pure Paraphraſe, the latter more diffuſe, and ſuppoſed to have been interpolated.—A progreſſive View taken of the Paſſages in the Old Teſtament, eſtabliſhing ſome a *Plurality*, and others ſo expreſs upon the *Agency* and *Divine Attributes*, of the *Mimra*, or *Logos*, and the *Ruah Hakkodeſh*, or *Holy Spirit*, as plainly to evince that a *Trinity* of Divine Hypoſtaſes, ſubſiſting in the Godhead, muſt have been the Belief of the ancient Jews.

" Chapter III. The Inveſtigation continued, and the Statements in the preceding Chapter corroborated by a multitude of correſponding Paſſages in the New Teſtament.—The State of the Jewiſh Nation at the Period of the Meſſiah's Advent.—The principal Cauſe of their Rejection of him ſtated to be their altered Sentiments concerning his Character, in Conſequence of their Corruption by the ſplendid Court and luxurious Manners of the Roman Governors, reſident among them. —Chriſt, however, directly appropriated to himſelf many of the moſt ſtriking Alluſions to the Meſſiah in the Old Teſtament; and, by their own Confeſſion, made himſelf equal with God.—The Influence and Operations of the Third Perſon in the Holy Trinity being more frequently and particularly inſiſted on in the New Teſtament, the Diſcuſſion on the Character of the Paraclete reſumed, and the ſceptical Argument that a mere Quality, or Principle, is meant by the το Πνευμα Αγιον is confuted: each Hypoſtaſis, therefore, being proved ſeparately to poſſeſs all the ſublime Functions that ſtamp Divinity on the Poſſeſſor, each was truly God.

" Chapter IV. The remarkable Teſtimony of *Philo Judæus*.—The Sentiments of the ancient Jewiſh Rabbi, as given in the Two famous Books, the *Sephir Jetzirah* and the *Zohar*.—Deciſions of other celebrated Rabbi on the Subject.—The hieroglyphic Symbols by which the Jews anciently deſignated the Myſtery of the Trinity.—The firſt Symbol the *Sephiroth*, or Three Great Splendors.—Strictures on the ancient *Cabala*.—The ancient ſymbolical Method of writing the Name *Jehovah*, viz. by Three *Jods*, encloſed in a *Circle*.—In the ancient myſtical Character, ſuppoſed, like the *Devinagari* Character of India, to have been revealed by *Angels*, the *Jod*, the firſt initial Letter of that Name, accompanied with a *Triangle*.—The Three Perſons in the *Divine Eſſence* ſometimes compared, by the Rabbies, to the Three collateral Branches of the Hebrew Letter *Schin*.—The ſymbolical Manner in which the High Prieſt gave his ſolemn Benediction to the People, repreſented by an Engraving.—The moſt important and expreſſive Symbol, the Hebrew *Cherubim*.—Its Origin and Purport extenſively

tenſively inveſtigated, and Philo Judæus and Joſephus referred to for an Explanation of the National Sentiments on that Subject.—The Reſult of the whole preceding Diſquiſition is, that the Doctrine of the *Trinity was* certainly, though obſcurely, known to the ancient Jews.

" Chapter V. In the Review of the Pagan Trinities, the *Oracles of Zoroaſter*, as the moſt ancient Relics of Pagan Wiſdom and Philoſophy, are firſt conſidered.—Thoſe *Oracles* contain internal Evidence that they are not wholly ſpurious.—The Aſſertion proved, in a ſhort Compariſon of the theoretic Syſtem of Theology laid down in thoſe Oracles, and the practical Worſhip of the Chaldæans, Perſians, and Indians.—The *Three Principles*, mentioned in the Zoroaſtrian, or Chaldaic, Oracles, probably the moſt early Corruption of the Doctrine of the Hebrew Trinity.—Various Paſſages of thoſe Oracles, intimately correſponding with others in ſacred Writ, produced.—The philoſophical Principles of the old Chaldæans and Indians compared.—Their Opinion concerning the Operations of *Fire*, as the primary Element, and their Arrangement of the other Elements, conſonant with thoſe of the Brahmins.—Their Belief in the Agency of good and evil Demons, of Planets and planetary Influences, of the ſidereal Metempſychoſis through Seven Boobuns, or celeſtial Spheres, of a Hell compoſed of Serpents, and of the powerful Effect of various Charms and magical Incantations, the ſame.—The Race, therefore, originally the ſame, and the Scripture-Statements proportionably confirmed.

" Chapter VI. The Trinity of *Egypt* conſidered, repreſented by a *Globe*, a *Serpent*, and a *Wing*.—The *Globe*, or *Circle*, an ancient Emblem of Deity among the Egyptians, meaning *Him* whoſe Centre is *every where*, whoſe Circumference is *no where* to be found.—By the Globe, therefore, is deſignated the Omnipotent *Father*.—By the Serpent, the Symbol of Eternity and Wiſdom, is typified the eternal *Logos*, the *Wiſdom* of God.—By the Wing, *Air* or *Spirit*; and, more particularly, the *Spirit* with incumbent *Wings*.—An extended Account of *Hermes Triſmegiſt*, the ſuppoſed Author of this ſublime Allegory.—A general View taken of the more ſecret and myſtical Theology of the Egyptians; the Subſtance, of which their Hieroglyphics were the Shadow.—*Oſiris*, *Cneph*, and *Ptha*, the nominal Triad of the Egyptians, but their Characters ultimately reſolve themſelves into thoſe of the Three Chriſtian Hypoſtaſes.

" Chapter VII. An Account of the Trinity of Divine Perſons in the Hymns attributed to *Orpheus*.—Conjectures concerning the Age and Hiſtory of that obſcure Perſonage.—His Doctrines inculeate a Species of *Pantheiſm*, and are a Mixture of the Principles propagated in the *Magian* and *Hermetic* Schools.—All, however, to be met with in the ancient *Indian Saſtras*.—Proofs of the Aſſertion adduced from various Paſſages in the *Bhagvat Geeta*.—The allegorical Hypoſtaſes in the Orphic Trinity, *Light*, *Counſel*, and *Life*; very much reſembling the *Sephiroth* of the Hebrews; poſſibly copied from their Books, or elſe the Reſult of Patriarchal Traditions diffuſed through Aſia in the Time of *Orpheus*.—The Samothracian *Cabiri*, or *Three mighty Ones*, are next conſidered, and the Tranſportation of that Worſhip into Italy; which

which laid the Baſis of the joint Adoration of Jupiter, Juno, and Minerva, the *Triad* of the *Roman* Capital.

Chapter VIII. The *Perſian* Trinity inveſtigated.—It conſiſted of Three allegorical Perſonages, denominated *Oromaſdes*, *Mithras*, and *Ahriman*.—Their reſpective Office and Attributes deſcribed.—*Mithras* himſelf often denominated *Triplaſius*, or Threefold; ſometimes the *Mediator*.—The Doctrine patriarchal, originating from the Conviction that Man is a *fallen Creature*, wanting a Mediator.—Hence the *Stars* and *Planets*, or at leaſt, the Genii that guided their Orbs, conſidered as Mediatorial alſo, and on this Baſis the *Sabian* Superſtition erected itſelf.—The *Daphnic* Feſtival of Greece.—Remarkable Reſemblance between the Perſian *Ahriman*, the Indian *Seeva*, and the Egyptian *Typhon*.—The Battle of the Gods an aſtronomical Allegory of the ancient Perſians.—The Aſſertion, that the Idea of a Trinity in the Divine Eſſence was firſt introduced into the Church by Platonizing Chriſtians, falſe, ſince this patriarchal Diſtinction in the Godhead was immemorially diffuſed through all the *Greater Aſia*.

"Chapter IX. The Trinity of India diſcuſſed.—Compoſed of the Three allegorical Perſonages, *Brahma*, *Veeſhnu*, and *Seeva*.—Immemorially repreſented by a triple ſculptured Image, having One Body but Three Heads.—Each Figure bearing in its Hands Symbols peculiarly deſcriptive of its ſeparate Function and Attributes, as the *Creator*, the *Preſerver*, and *Regenerator*, of Mankind.—Thus deſignated in the Cavern of *Elephanta*, the Æra of whoſe Fabrication runs back to the patriarchal Ages: Moſt probably, therefore, the Idea originated in a Corruption of the patriarchal Doctrine on this Point.—The triliteral Word *AUM* alluſive to this myſtical Union of the Three principal Indian Deities.—Illuſtrations and Proofs from various Oriental Writers and Travellers.

"Chapter X. The Author, perſevering in his Reſearch throughout Aſia for the Remains of the primitive Doctrine of a divine Triad governing the World, diſcovers evident Veſtiges of it in *Thibet* and *Tartary* engraved on Medals and ſculptured in images.—An Account of the celebrated *Medal* found in the Deſerts of *Siberia* impreſſed with the Figure of a tri-une Deity.—The Scandinavian Theology plainly inculcates the Doctrine in its Three ſacred Perſons, *Oden*, *Frea*, and *Thor*.—Extracts from the Edda decidedly confirming the above Aſſertion.—From the Northern Aſia this Doctrine, with other Oriental Dogmas, was propagated to America, demonſtrated from Acoſta in their great Idol *Tangatanga* or *Three in One*.—Brief Statement of the theological Code of *China*.—Evidence adduced from Le Compte, that the Chineſe are not without the Notion of a *Divine Triad* governing the World.

"Chapter XI. The Chaldæan and Egyptian, being the Source of the *Greek* Theology; the Doctrines relative to a Trinity taught by *Pythagoras*, *Parmenides*, and *Plato*, ought not to be wondered at, nor their true Alluſion denied.—The extenſive Travels of Pythagoras and Plato, into the Higher Aſia and Egypt, detailed.—Their reſpective *Trinities*, and that of *Parmenides*, *Numenius*, and the later Greek Philoſophers, conſidered.—A retroſpective Summary of the Whole of the

Argument on the Chriſtian and Pagan Trinities in the preceding Chapters."

The early volumes of Indian Antiquities having, we underſtand, become extremely ſcarce, a ſufficient number of *them* has *alſo* been reprinted, to complete the ſets remaining at the bookſeller's *(White's)*, and thoſe in the hands of purchaſers who may have had the latter, without being able to obtain the former volumes. In doing this, the author has perhaps been more juſt to the public than to himſelf.

ART. XI. *The Conſpiracy of Gowrie, a Tragedy.* Small 8vo. 78 pp. 2s. 6d. Bell, Oxford-Street. 1800.

IN a ſhort Advertiſement to the reader, this author ſays, that the point which he is anxious to aſcertain, is, whether his mind is of that kind which is likely to excel in literary purſuits.

" It is often the lot of man," he adds, " that after the labour of half a life, he diſcovers that he has applied himſelf to that for which Nature intended him not. The preſent writer is young: ſhould he fail in this, he has yet time enough, by diligence in ſome other leſs arduous ſtudy, to avoid that ridicule which falls upon a miſcalculation of ability."

On peruſing the Tragedy which is thus announced, we feel no inclination to diſcourage the author from literary purſuits, on any charge of deficient abilities. He writes with vigour and animation; and the fault of this production is not a want, but a miſapplication, of poetical fancy, and poetical language. That his play is improper for theatrical repreſentation, he himſelf allows; that it has many faults as a dramatic compoſition, intended even for the cloſet, we muſt pronounce; but certainly among thoſe blemiſhes, dulneſs is not one. To the ſtory of the Conſpiracy of Gowrie, as a ſubject for a Tragedy, ſome objection muſt be made, as too recent for the purpoſe: and the high tone of poetic ſtyle which the author has choſen to employ, would ſeem leſs miſplaced in ornamenting a fable of remote times. Of this extraordinary Conſpiracy, aimed, as our readers will recollect, againſt the liberty, if not the life of James VI. of Scotland, the preſent writer adopts the explanation attempted by Robertſon. A different and plauſible account of this ſtrange occurrence has lately been given in Laing's Hiſtory of Scotland; but this he could not well have ſeen before

fore he publiſhed his drama. He follows Robertſon with conſiderable exactneſs, except in the introduction of Maclenna, a character of much novelty, boldly conceived, and executed with ſpirit. Gowrie, according to Robertſon, correſponded with Logan of Reſtalrig. Maclenna is ſuppoſed to be the ſiſter of Logan, and is alſo feigned to have loſt her huſband through the ſentence of the laws then in force about witchcraft.

The piece opens with the return of Gowrie from exile. He arrives on the anniverſary of his father's death, who had been executed for treaſon, during the tumultuous minority of James VI. with too little attention to the forms of juſtice. He comes accompanied by his father's body, and, in the glowing ſpirit of a diſtempered mind, forbids all rejoicing at his reſtoration to his paternal honours. It appears, however, that this is an aſſumed rather than a real feeling, and is deſigned to ſeduce his brother Ruthven from allegiance. Gowrie is a ſtrongly painted picture of a hero of the modern philoſophy, devoid of feeling and of principle, haughty as Lucifer himſelf, gloomy and implacable. The character is deteſtable, but it does not ſeem that the writer meant to make it ſo. Though he has balanced with ſome ſkill the ſentiments of the wildeſt antiſocial ſpirit, with thoſe of loyalty, it ſeems to us extremely evident that he means to give the preference to the former, and to make them productive of the moſt powerful effect. The King it is true is preſerved, and he acts with a heroiſm of virtue, in the conduct of which alluſion is made (p. 67) to the ſingular firmneſs and determination of another Sovereign, in May, 1800; but ſtill the Tragedy cloſes with a rant of Maclenna againſt all law, and that ſeems to be the impreſſion intended to be left. The cloſe is made, in imitation of the late German dramas, with an action not a ſpeech, and is, in fact, no termination, but an abrupt ceſſation. Nor does the texture of the ſtory form much that can be called a plot.

With reſpect to the language it is highly poliſhed, but generally ſtiff; and deviating not unfrequently into the figure of ſpeech which is called bombaſt, or nonſenſe, according as its pitch is high or low. This author, to ſay the truth, generally riſes to the former. For example:

" *Ruth.* On whom ſhall fall the bolt? Wild, wild is he,
Beyond the treſpaſs of the fire within
That burſts its bounds and blazes for renown,
Who with bold hand unlocks the eternal chain
That binds the dæmon Vengeance to the rock
Where Heav'n in mercy ſtations his abode.
When with broad wing he ſweeps the land along,

In vain the wretch who loos'd him to the world
Strives to direct his courſe; the monſter laughs,
Mocking his weak adviſer, and in ſport
Filling the goblet high with kindred blood
Bids him carouſe triumphant." P. 17.

In the ſpeech preceding this, the alluſion to the ſecond commandment is highly indecent. Another inſtance of cloudy metaphor may eaſily be found.

" Smile not, lady.
The occaſion and the ſervice are of earth;
Place, time, and power, the accidents of life,
Stand at the ſacred font and give them name:
The purer will, perpetual and unchang'd,
Feels her own fair intents, and is of heav'n." P. 35.

Even where real poetry animates the author's mind, it frequently is a ſtyle unſuited to the drama.

" *Ruth.* Not ſo, not ſo.—
Of old, a fugitive from lawleſs might,
The mother Independance ſought the wild.
She claſp'd her infant daughter to the breaſt,
Whilſt Freedom at her ſide, her elder hope,
Trod with firm ſtep. The gallant-minded boy,
Rude as the mountain winds that ev'ry morn
Play'd with his unbound locks, increas'd apace.
Anon, rejoicing in his hardy ſtrength,
Joining the buſy throng, he call'd to arms,
Ruſh'd in his parent's right againſt the foe,
Hurl'd the proud wronger from his high-rais'd ſeat,
And plac'd the ſceptre in the matron's hand.
With gentle ſway ſhe rul'd: yet oft, fatigued
With ſlothful eaſe, impatient of reſtraint,
Freedom, ſtill mindful of the ſcenes he priz'd,
Sigh'd for the licence of his early years.
His ſiſter then, her mild eye beaming love,
Her ſoft lip moiſten'd with perſuaſive dews,
Would lull with ſweeteſt ſong his troubled ſpirit,
Would in his wideſt wand'rings lure him back,
And ſoothe him into peace. The gazing crowd,
Joy'd at her influence, bleſs'd the princely maid,
And nam'd her Loyalty. Let her be heard,
Let her be ſerv'd, and Reaſon's voice ſevere
Shall huſh the ſtormy paſſions to repoſe." P. 19.

Even with all this fire, the writer of this drama often condeſcends to be a borrower. Thus, from Henry V.

" — I ſhall redeem the time,
And in the cloſing of my cloudy day," &c.

Again:

Again:

"Like fiery Perſeus hors'd upon the winds."

Again:

"Where never plummet with invaſive ſound."

We will inſert one paſſage, of an unexceptionable kind, and conclude.

"*Hen.* To win an entrance to the heart of youth,
It is enough that Sorrow calls thee hers.
He that has felt himſelf her iron power,
And borne in ſcorn the gather'd ills of years,
Looks on Affliction's children unconcern'd,
Deems it but Nature's lot, and paſſes on.
But it were baſe, moſt baſe, ſhould youth deride
That which he knows, alas! full ill to bear.
Innocence, Youth, and Pity, chain'd in one,
Twine round the opening heart their early wreaths;
The beauteous graces of the mind are they.
As years move on, come worldly Guilt and Woe;
Experience, Fortitude, and Caution, then,
Guard with ſedater zeal the manly breaſt,
And oft perform the taſk with care o'erſtrain'd,
Driving afar the ſoothing Sympathy.
Theſe, theſe are virtues that become not youth." P. 51.

We ſhall add no more, except that in compliment to the poetical talent of the writer, we have given this particular account of his drama. His judgment of dramatic propriety is certainly in many points deficient; he miſtakes exaggeration for force, and unnatural caricature for character, and his verſification wants the eaſe which in the drama is indiſpenſable. But that he can write, we muſt by no means deny. He can think too, and juſtly, were he not tainted with that madneſs of the age, which deals in exaggerated ſentiments, and would make bombaſt the language of common life.

ART. XII. *Sermons, by the Rev. Sydney Smith, A. M. late Fellow of New College, Oxford. Vol. II.* 12mo. 4s. Longman and Rees. 1801.

THE favourable impreſſion made on our minds by the firſt volume of theſe Sermons*, led us to take an intereſt in the author's future exertions, and to form hopes of his im-

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* See Brit. Crit. vol. xvi. p. 388, &c.

provement

provement in the art of compoſition, which an attentive peruſal of the ſecond volume has not realized. Inſtead of profiting by our advice, he has employed in this volume a mode of phraſeology, which betrays even a greater degree of ſelf-confidence than we condemned in the former; and, before we had proceeded half through his Preface, we were almoſt tempted to conſider him as "a young man, who, having acquired ſome degree of conſideration in the little circle in which he lives, and taſted, for the firſt time, the ſweets of diſtinction and praiſe, has become to himſelf a creature of unlimited importance, a concealed treaſure"!

Admitting the juſtice of the common complaint of the decay of piety, and aſſuring us that, "in London, there *are full ſeventeenths* (is a full ſeventeenth) of the whole population, *who* (which) hardly ever *enter* (enters) a place of worſhip from one end of the year to the other," he proceeds to aſſign the cauſes of this evil, and to propoſe a remedy.

For the decay of private piety as well as the neglect of public worſhip, Mr. Smith preſumes that he finds adequate cauſes in the length of the church-ſervice, and the improper conduct of the clergy.

"That the attention of the greater part of an audience can be kept up, through many repetitions, in a ſervice that laſts an hour and a half, or an hour and three quarters, is as much to be wiſhed," he ſays, "as it is to be little expected. Our liturgy ſhows how neceſſary it is to place the moſt admirable and amiable principles under the controul of judgment. Piety, ſtretched beyond a certain point, is the parent of impiety. By attempting to keep up the fervor of devotion for ſo long a time, we have thinned our churches, and driven away thoſe fluctuating, lukewarm Chriſtians, who will always outnumber the zealous and devout, and whom it ſhould be our firſt object to animate, allure, and fix."

It is to be preſumed, that Mr. Smith is not ſo great a ſtranger to the hiſtory of the church, and of her admirable liturgy, as not to know, that, even ſince the æra of the Reſtoration, what is now read, every Sunday morning, as *one* ſervice, was, in *ſome* churches, read as *three*, and, in *many*, as *two* offices, with conſiderable intervals between them. As there is no canon or law prohibiting the revival of this practice, we hope to hear that ſo zealous a paſtor, as ſoon as, through the merits of this Preface, he ſhall have obtained a London-living, will read the *morning prayer* at ſeven o'clock every Sunday, the *litany* at ten, and after a ſhort interval will proceed to the *communion ſervice* and *ſermon*. Such *was* the practice in the metropolitan church of Canterbury, and in the cathedral church of Worceſter; and ſuch, we are confident, *will be* the practice of the preſent author in *his* pariſh church, perſuaded as he is of its neceſſity to the reformation

ſormation of "the ninety and nine ſinners of whom every Chriſtian ſociety is compoſed."

But as we do not expect ſuch great exertions from every clergyman, and wiſh not *our* readers to abſent themſelves from church, from a conviction, "that the moſt admirable and amiable principles are *not*, in our liturgy, placed under the controul of judgment," we beg the author's leave to offer a ſhort apology for the preſent method of performing the daily ſervice. That "the *fervor* of devotion cannot be kept up for ſo long a time as an hour and a half,"—nay, that it is very ſeldom kept up, without interruption, for *one quarter* of an hour, no man can be more fully convinced than we are; but this incontrovertible fact ſeems to us to furniſh grounds for vindicating, rather than condemning, the length of the ſervice, as well as the repetitions with which it abounds. We hardly think that more than five minutes can be requiſite for reading, with proper ſolemnity, any *one* prayer in the liturgy. But the man who cannot keep up the fervour of his devotion for a period ſo ſhort as five minutes, is not to be conſidered as a Chriſtian even "lukewarm," but as "a holy lump of ice," which no modification of the liturgy could melt into fervour. Let us ſuppoſe then a congregation aſſembled in church, of ſuch a temperature as to be each capable of keeping up the fervour of devotion for five minutes; and that for the firſt ſhort period they are all actually devout. Let us ſuppoſe likewiſe, that, at the end of that period, the attention of two thirds of them has wandered to foreign ſubjects, but that the remaining third continues *ſtill* devout. By the end of the ſecond period, the attention of this third may be ſuppoſed to be wavering; but if the original wanderers have not all been "numbed into quieſcence," the attention of *ſome* of them muſt likewiſe have returned to the ſacred objects, by which they are conſcious it ought to be occupied; and thus, the length of the ſervice, and the repetitions of the Lord's prayer, afford to lukewarm Chriſtians an opportunity, which, were that ſervice ſhortened, and theſe repetitions omitted, they could not have, of petitioning, with fervour, for every thing proper to be aſked, or expedient to be received, from a juſt and a holy God.

That the general conduct of the Engliſh clergy is ſo extremely culpable as this author alledges, we confeſs ourſelves not able or willing to believe. If, indeed, it were true, that "when they have diſcharged the *formal* and exacted duties of religion, they are at no pains, by remonſtrance, to keep alive, and diffuſe a due ſenſe of religion in their pariſhioners," it would be high time for the biſhops to interfere, and compel them to fulfil the promiſe, which they made at their ordination, "to uſe

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both public and private monitions and exhortations, as well to the ſick as the whole within their cures." In the mean time, we truſt that Mr. S. Smith diſplays, in this reſpect, ſo truly Chriſtian an example to his brethren, as authorizes him to adminiſter to the negligent that reprehenſion, which, in this Preface, he ſo liberally beſtows.

But it is not by negligence alone that the clergy are culpable; they make, it ſeems, "a bad choice of ſubjects for the pulpit."

"Of the *twenty-ſix* hours which they are, every year, allowed for the inſtruction of their fellow creatures, they waſte *part* in explanations of difficult paſſages of ſcripture, diſſertations on the doctrinal and myſterious points of religion, and learned inveſtigations of the meaning and accompliſhment of prophecies; whereas the *whole* ought to be employed on practical ſubjects."

Who ſhall decide, when Doctors diſagree? Or, what courſe ſhall the clergy purſue, when differently directed by their *authorized* guides? "If a preacher's diſpoſition," ſays Biſhop Warburton*, "incline him to the illuſtration of the ſacred text, which, in STRICT TRUTH, is performing what by his office he has engaged himſelf to undertake, that is to ſay, *to preach the word of God*, the beſt model I can think of are the Sermons of Dr. Samuel Clarke of St. James's, who is always plain, clear, accurate, and full." Without drawing any compariſon between Biſhop Warburton and Mr. S. Smith, we cannot help thinking that, if Clarke's Sermons merit the character given of them by his Lordſhip (and to us they appear to merit it completely) "the multitude, whether elegant or vulgar, would be as little fatigued, when doomed to hear them," as when liſtening to the diſcourſes in the volume before us. We agree, however, with Mr. Smith, that a preacher ſhould embrace every opportunity of "explaining and enforcing that *conduct* which the ſpirit of Chriſtianity requires;" but we are perſuaded, that ſuch conduct cannot be explained and enforced, without occaſionally illuſtrating paſſages of Scripture; and we are likewiſe of opinion, that our religion contains no doctrine, however myſterious, from which practical inferences do not naturally flow. No man indeed can preach like Dr. Clarke, without introducing into his Sermons ſcriptural phraſes; but this, ſays Mr. Smith, diſplays bad taſte! What ſhall the parochial clergy do to obtain the approbation of their "gratuitous inſpectors?" This author informs them, that their churches are thinned, for theſe, among other reaſons, that they preach not always on *mere moral* ſubjects, and that they inter-

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* Directions for the Study of Theology.

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lard the language of their ſermons with ſcriptural phraſes; whilſt another cenſor declares, that "if they deal out the mere ſcraps of heathen *morality*, the poor will run to the leſs learned, but more earneſt inſtructors—to thoſe who ſpeak to the heart, in terms intelligible to themſelves, though not ſatisfactory to the refinement of taſte"!

From the ſubject and ſtyle of Engliſh ſermons, the author proceeds to the manner in which they are delivered; and this he pronounces to be "extremely ungraceful". After repreſenting his countrymen as *generally* remarkable for doing very good things in a very bad manner, he aſks why they are *natural every where* but in the pulpit? We can anſwer this queſtion only by aſking, in our turn, if men are *every where* natural by generally doing good in a bad manner?

"A clergyman," ſays Mr. Smith, "clings to his velvet cuſhion with either hand, keeps his eye riveted upon his book, ſpeaks of the ecſtacies of joy and fear, with a voice and face which indicate neither, and pinions his body and ſoul into the ſame attitude of limb and thought, for fear of being called theatrical and affected. Is it *wonder* (wonderful) then, that every ſemi-delirious ſectary, who pours forth his animated nonſenſe, with the genuine look, and voice of paſſion, ſhould geſticulate away the congregation of the moſt profound and learned divine of the eſtabliſhed church, and in two Sundays *preach him bare to the ſexton?*"

Yes, Sir, it would be truly wonderful, were it a fact, that by *mere geſticulation* the ſemi-delirious ſectary preaches the learned divine "bare to the ſexton"; but there is nothing wonderful in confirmed hypocrites, or determined ſinners, who cannot baniſh from their minds the idea of a future ſtate, leaving the church of the learned divine, who inſiſts upon the neceſſity of *good works*, for the ſchiſm-ſhop of him, who aſſures them that they ſhall certainly be ſaved, "if they firmly believe that as Jeſus Chriſt died for the *elect* in general, ſo he died for *themſelves* in particular." Let the ſectary "articulate with every limb, and talk from head to foot with a thouſand voices," if the object of his talking be to perſuade his audience, that "faith without works is dead; that without holineſs no man ſhall ſee the Lord;" and that it concerns not them to enquire into election and reprobation, but to "work out their own ſalvation with fear and trembling," his geſticulations, however violent, will not long keep them within the pale of the conventicle.

Far, however, be it from us to plead for the practice of thoſe preachers, whether eſtabliſhed or ſectarian, who, "when their hands by miſchance, ſlip from the orthodox gripe of the velvet, draw them back as from liquid brimſtone, or the cauſtic iron of the law, and atone for this indecorum, by freſh inflexibility

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and more rigourous ſameneſs." To the Chriſtian orator we would ſay, in the words of Cicero, Dicenda, demonſtranda, explicanda ſunt omnia: cauſa non ſolum exponenda, ſed etiam graviter, copioſeque agenda eſt. Perficiendum eſt, ſiquid agere aut proficere vis, ut homines te non ſolum audiant, verum etiam libenter ſtudioſeque audient. All this cannot indeed be effected by him who "keeps his eye rivetted on the book," or who does not exhibit ſuch looks and geſtures as are diſplayed by earneſtneſs, indignation, or compaſſion, in the common intercourſe of life; but we would not ſend the young preacher to the Tabernacle of the Methodiſt, or even to the play-houſe, to *ſtudy* ſuch geſtures, leſt, inſtead of "uſing them gently," he ſhould learn, as Shakſpeare expreſſes it, to "ſaw the air too much with his hand." The geſtures and motions of a preacher ought all to carry that kind of expreſſion which *nature* has dictated to him; otherwiſe they will infallibly appear ſtiff and forced, and aukward and ridiculous. Johnſon, ſpeaking of Young's Poem on the LAST DAY, juſtly obſerves, that "the ſubject makes every man more than poetical, by ſpreading over his mind a general obſcurity of ſacred horror, that oppreſſes diſtinction, and diſdains expreſſion." A ſimilar remark might be made on ſtudied geſticulation, when it attempts "to picture a reuniting world, a reſurrection of ſouls, a rekindling of antient affections, the dying day of heaven and of earth, and to unveil the' throne of God." To ſuch ſcenes no geſticulation that we have ever witneſſed, or which it hath entered into the heart of man to conceive, can be ſuitable.

Whilſt we thus freely expreſs our diſapprobation of this ſingular and very reprehenſible Preface, truth requires us to acknowledge, that in the diſcourſes themſelves, many ſentiments abound, with which every reader of taſte and virtue muſt be pleaſed. In their ſtyle too we frequently perceive what the great orator calls the *flores et lumina ſententiarum;* but we have as often to regret the almoſt *total* abſence of ſcriptural phraſes, which, when properly introduced, unqueſtionably add much to the eloquence, the dignity, and value of a Sermon. Such phraſes, ſays Dr. Blair*, "afford the preacher a fund of metaphyſical expreſſion, which no other compoſition enjoys, and by means of which he can vary his ſtyle: they both give authority to his doctrine, and render his diſcourſe more ſolemn and venerable."

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* *Lectures on Rhetoric and Belles Lettres.* To the admirers of Mr. Smith's Preface, we beg leave to recommend particularly, as a contraſt, the 29th and 31ſt Lectures, which treat of the eloquence of the pulpit, and contain the reflections of a man, whoſe fame as a preacher will hardly be ſurpaſſed.

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The diſcourſes in this volume are eight in number, treating of the following ſubjects: 1. The Effects which Chriſtianity ought to produce upon our Manners; 2. The Pride of Birth; 3. The Union of Innocence and Wiſdom; 4. A farewel Sermon to a Country Pariſh; 5. Vanity; 6. The Treatment of Servants; 7. Men of the World; 8. For the Swiſs. We ſhall give the concluſion of the laſt Sermon as a ſpecimen of the author's manner, and a complete proof of his poſſeſſing genius, which, we truſt, will in time be more completely "placed under the controul of judgment."

After deſcribing in pictureſque terms the virtues of the Swiſs, their happineſs before the irruption of the French into their peaceful country, the heroiſm with which they defended themſelves, and the ſavage atrocity of their deſolating conquerors, Mr. Smith thus addreſſes his audience:

"Is it, then, can it be neceſſary, after this narrative, to make any long, or urgent appeals to your feelings? If ever the misfortunes of man were a care to you; if ever you have ſacrificed any pleaſure to lighten the heavy heart; if a wretched face, and a wailing voice, have ever pierced your ſoul, and ſunk your gaiety to the duſt, and filled your eyes with tears, have mercy, I beg you, on theſe poor forſaken people. I do not aſk of you much, but give them a little, and their hearts will ſing with joy; they have no bread, no ſhelter, no friends; they feel they have no right to petition you; but they fling themſelves down on their knees before you, and beg you, through the goſpel of Jeſus Chriſt, to have pity on them, or they muſt die: And yet, if any one of you had been wandering in their mountains, they would have entreated you kindly, and gently; if you had been ſick, they would have watched your bed; if you had been weary, they would have ſheltered you in their cabins; if you had been hungry, their very children would have come to ſhare their food with you, and their little faces would have been clouded with ſorrow, till the countenance of the poor ſtranger within their gates was turned to mirth, and joy. Do not let theſe men periſh; but though you have heard in theſe latter days many tales of miſery, be not wearied with doing good; but taught by that power which has ever pity on you, learn ye to have pity on them.

"The genuine ſoul of compaſſion is ſwift to figure, and to conceive; it glides into the body of the ſuffering wretch; it writhes with his agony, it faints with his hunger, it weeps with his tears, it bleeds with his blood, till blind with the wiſe, and heavenly deluſion, it miniſters to its own fancied ſorrows, and labours for another ſelf. Forget, then, for a moment, that you are living in a free country, in affluent circumſtances, and under reſpected laws; put yourſelves in the ſituation of theſe poor peaſants; you would ſee your children daily waſting before your eyes, for want of proper food; you would be forced to bear their looks; you would ſee the little ſpot where all your affections centred, the habitation of your forefathers, the pride of your life, broken down to a deſolation, and a deſert; you would ſit

down on the ruins; you would remember the happy days of your infancy that you had paſſed there; you would think your country was no more, your kindred was dead in battle; you would think of all theſe things, and your heart would break.

" My brethren, farewel. I have done. I have ſaid every thing in my power for theſe poor creatures; I have ſaid it with all my heart, and ſoul, for I abſolutely believe they are dying from hunger. I humbly crave ſome little charity for them: I beg you as Chriſtians, as good, and kind men, to turn your hearts towards their wretchedneſs; I beg you, as you hope for mercy from the good, and gracious Jeſus, as you hope to ſpend your latter days in peace, as you wiſh that your children in diſtant lands ſhould return home to you in good report, and bleſs your eyes once more before death. If there be here a parent who feels the warning of age, and lingers in heart round his dear family; if there be a child that knows how to cheriſh the declining age of its parent; by all theſe hopes, by all theſe feelings, by all theſe paſſions, I ſolemnly intreat your mercy; and may the God of Heaven, and earth, and man, by teaching you to pity, give you the right to implore." P. 256.

ART. XIII. *A Collation of the Hebrew and Greek Texts of the Pſalms, &c. By John Reeves, Eſq.*

(Concluded from p. 350.)

IN the paſſages which we quoted on a former occaſion*, from the learned and elaborate Preface of Mr. Reeves, one prominent feature can ſcarcely fail to have attracted the attention of the reader—we mean, the author's decided attachment to the Maſoretic ſyſtem of the Jews. Now, as we ourſelves are not altogether free from the ſame bias, we ſhall here venture to add a few remarks on that ſubject; and we truſt that they will not be conſidered as entirely miſplaced, or altogether uſeleſs.

Of all the tongues with which we have any acquaintance, that of the Chineſe ſeems the moſt extraordinary; as the language ſpoken and the ſame language written, have not the leaſt connection together. This may be aptly illuſtrated by our Arabic numerals. The character, 4, for inſtance, is made up neither of conſonants nor vowels: it has neither an *f*, an *r*, an *o*, nor an *u* in it. Such too are all the Chineſe characters, which ſerve them inſtead of alphabetic writing with us. And yet, notwithſtanding all the difficulties attendant on this ſyſtem,

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* Britiſh Critic for April, 1801.

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the Chineſe, we are told, learn to read and write in their ſchools, and cultivate their language with the greateſt care*.

Among the Jews, writing undoubtedly advanced one ſtep further; and though it did not expreſs the vowels, yet it diſtinctly marked the eſſential parts of words, the conſonants.

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* With regard to the Chineſe language, we beg leave to ſubjoin the authority of the learned De Guignes. "Quoique nous comprenions difficilement qu'une écriture ait pu ſubſiſter ſans voyelles, c'eſt cependant un fait inconteſtable; quoiqu'il nous ſemble qu'il ſoit impoſſible, en conſéquence de cette marche, d'enſeigner à lire, je citerai ici l'exemple des Chinois, pour faire voir que malgré ces difficultés on peut parvenir à la lecture, puiſque ces peuples, qui dans leur ecriture n'ont ni voyelles ni conſonnes, ont encore des difficultés plus conſidérables à ſurmonter. La langue parlée des Chinois n'a pas le plus léger rapport avec l'écriture de ces peuples. Les caractères Chinois, que l'on peut enviſager comme des hiéroglyphes, ne tiennent en rien au ſon que les Chinois leur donnent, c'eſt-à-dire qu'un caractère prononcé *pien*, par exemple, ne porte en lui aucune marque qui déſigne les lettres *p*, *i*, *e*, *n*, de ſorte qu'on pourroit le prononcer tout autrement: il n'y a donc, dans cette écriture, aucune diſtinction de conſonnes ni de voyelles. Tels ont dû être les premiers hiéroglyphes des Egyptiens, qui étoient un mot, ou une ſyllabe. Il réſulte de-là une impoſſibilité d'analyſer dans l'écriture le ſon de *pien*, que j'ai cité. Comment font donc maintenant les Chinois pour apprendre dans les dictionnaires que tel ou tel caractère doit être ainſi prononcé *pien*, puiſqu'ils n'ont aucune diſtinction de conſonnes ni de voyelles, ou plutôt qu'ils n'ont aucune idée de ce partage de lettres? Ils le font cependant, et pour y parvenir ils prennent, par example, un caractère connu qui ſe prononce *pa*, enſuite un ſecond de la même eſpèce prononée *mien*; et ils indiquent par un troiſième caractère, qui ſignifie *couper*, *diviſer*; qu'il faut couper en deux le ſon de *pa* et celui de *mien*: ainſi de *pa* ôtez *a*, et de *mien* ôtez *m*, ce qui reſte produit le ſon de *pien*. Pour rendre un ſon plus ſimple, *pa*, par exemple, on prend un caractère prononcé *pien*, ou un autre ſemblable, avec celui de *ma*, ou de *ta*, ou de *na*, et en coupant en deux le ſon, il en réſulte *pa*.

"Malgré la difficulté du procédé des Chinois, que je viens d'indiquer, quoiqu'ils n'aient aucune connoiſſance de conſonnes ni de voyelles, et qu'il faille plutôt avoir recours à la mémoire qu'à la réflexion, ils apprennent dans leurs écoles à lire, à écrire, et cultivent leur langue avec le plus grand ſoin. Les difficultés qui doivent ſe rencontrer dans cette manière d'étudier une langue, s'évanouiſſent preſque toutes dans les langues Orientales, qui ont fait un pas de plus, puiſque les parties eſſentielles du mot, les conſonnes, y ſont diſtinguées; que l'on peut les prendre les unes après les autres, et en former un mot: la ſeule difficulté que l'on doive éprouver, eſt la ſubſtitution des voyelles. Mais dans une langue parlée et appriſe dès le berceau, ces difficultés ne ſont pas auſſi conſidérables que nous le penſons, en ne conſidérant que nos langues, dans leſquelles les voyelles marchent avec les conſonnes."

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In the early periods of the Jewiſh ſtate, when the Hebrew language was vernacular, we conceive it was not difficult for perſons who devoted a conſiderable portion of their attention to the ſtudy of the Scriptures, to learn to read them with the moſt perfect propriety, without the aid of written vowels. The ancient Rabbins did, we preſume, what thoſe of modern times ſtill do; they committed the whole contents of the Bible to memory: and we ourſelves, on every Jewiſh Sabbath, may even now hear the Law read in the Synagogues from *unpointed* MSS. with preciſely the ſame accuracy, as if all the vowel-marks were added.

With regard to the pronunciation of Hebrew, as ſettled by the Maſorets, and fixed by vowel-points*, we entirely concur in opinion with Mr. Reeves: and as he has explicitly ſtated his reaſons for adopting this hypotheſis, we ſhall without ſcruple follow his example.

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* The Maſoretic Syſtem is ſo well deſcribed in the following paſſage, that we cannot reſiſt the pleaſure of laying it before our readers. "On ne peut objecter que la prononciation, qui réſulte actuellement des points-voyelles, eſt l'ouvrage des Maſſorèthes, par conſéquent qu'elle eſt une invention moderne, et que cette prononciation peut être fort différente de l'ancienne. Outre que ces docteurs Juifs avoient pour eux une tradition non interrompue, c'eſt que dans le nombre des mots Hébreux dont la prononciation nous a été conſervée par les Pères de l'Egliſe, il en exiſte beaucoup qui ſont conformes à la ponctuation des Maſſorèthes. Ajoutons de plus, et cette réponſe eſt priſe dans la nature de la langue même, que toutes les formes des mots Hébreux, telles qu'elles nous ſont données par la prononciation des Maſſorèthes, ſont conformes à la prononciation actuelle des mots de la langue Arabe qui ſont dans la même forme; l'on n'y aperçoit d'autre différence que celle qui eſt occaſionnée par la diverſité de dialecte. Ainſi l'opération des Maſſorèthes eſt une opération conforme au génie de la langue Hébraïque; elle eſt faite d'après la tradition et la connoiſſance qu'ils avoient de cette langue, et ils ne pouvoient donner à une forme ou à un mot d'autres voyelles que celles qu'ils y ont appliquées. Au reſte, s'ils ſe ſont trompés à l'égard de certains mots qu'ils étoit difficile de déterminer, ſi d'autres points produiſent un meilleur ſens, leur ouvrage n'étant à cet égard qu'une eſpèce de commentaire, on peut ou adopter ou rejeter le ſens qu'ils ont donné à ce mot; mais il ne faut pas oublier en même temps que, depoſitaires d'une ancienne tradition, ils nous préſentent le ſens dans lequel on avoit toujours pris ce mot. Quelle eſt la langue dans laquelle il n'y ait point ainſi des termes équivoques? Dans le Grec et dans le Latin tous les jours les commentateurs eſſaient de donner un autre ſens à un mot, ce qui, en Hébreu, eſt ſubſtituer, d'autres voyelles, parce que le changement de voyelles à un même corps de conſonnes produit une ſignification différente." *De Guignes.*

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Firſt, then, we conceive, that the Maſoretic pronunciation of Hebrew approaches very nearly, at leaſt, to the ancient pronunciation; more ſo, undoubtedly, than our modern pronunciation of Latin and Greek does to that which prevailed at Rome and Athens in the moſt enlightened and flouriſhing periods of their hiſtory. Our opinion on this ſubject is founded on the following conſiderations. (1) The preſent vowel-points, it is well known, were not invented ſo early as the time of Jerome; and yet the Hebrew words which he quotes in Roman characters agree exactly with the notation of the Maſorets. If the reader will compare the ſubſequent quotations from Jerome's works with Vander Hooght's edition of the Hebrew Bible, the coincidence will probably ſtrike him with ſurpriſe and conviction.

Gen. iv. 15.

Vaiomer lo Adonai, Lochen chol oreg Cain, ſobathaim ioccamo.

Gen. vi. 2.

Verbum Hebraicum *Eloim* communis eſt numeri, &c.

Gen. xiv. 18.

Umelchiſedec melec Salem hoſi lehem vaiain, uhu choen leel elion: vaibarcheu, vaiomer, Baruch Abram leel elion cone ſamaim vaares: ubaruch el elion eſher maggen ſarach biadach, vaithen lo maaſer mechol.

(2) The Hebrew words expreſſed in Greek characters by Origen, in the ſecond Column of his Hexapla, exhibited the ſame pronunciation; as ιαρες, ιωμες, &c. And we entirely agree with Montfaucon, that there is ſufficient authority, from the many ſcattered remains of the *Origenian* pronunciation, for printing the following verſes as a juſt repreſentation of the Græco-Hebraic column of that celebrated work.

Gen. i. 1—5.

1. Βρησιθ βαρα Ελωειμ εθ ασαμαιμ ιεθ ααρες. 2. Ουααρες αιεθα θωον ευβοη ουωσεχ αλ φνε θεωμ ιρυη Ελωειμ μαραιφεθ αλ φνε αμαιμ. 3. Ουιωμερ Ελωειμ ιει ως ιιει ωρ. 4. Ουιαρ Ελωειμ εθ αωρ χι τωβ ιιαβδηλ Ελωειμ βην αωρ υβην αωσεχ. 5. Ουικρα Ελωειμ λαως ιωμ ιλαϊωσεχ καρα ληλα ιιει ερεβ ιιει βωκερ ιωμ ααδ.

(3) The Hebrew words quoted in the New Teſtament, ſuch as *Emmanuel, Eli, lama, ſabacthani*, &c. agree entirely with the Maſoretic pronunciation. We conclude therefore upon very probable grounds, that the general tenor of pronunciation expreſſed by the notation of the Maſorets, is the true and ancient pronunciation.

Secondly, the Maſoretic ſyſtem of punctuation leads directly and naturally to the Grammar of the Arabic language, and may be conſidered as the beſt introduction to it; the Hebrew and Arabic Grammars being both built on the ſame principles,

and

and mutually corroborating and illuſtrating each other. Now, we affirm, with confidence, that no one can attain to a critical knowledge of Hebrew, without a competent ſkill in the Arabic language. They are, we aſſert, ſiſter dialects, the latter of which is indiſpenſably neceſſary to the full underſtanding of the former*. Such too has ever been the opinion of the moſt learned Rabbins. ממשפחה אחת הן *ex eadem familia orti* *dicunt*, ſays the learned Aben Ezra; قريبة الاصطلحات *uſu verborum admodum affines ſunt*, ſays the judicious Tanchum; and Maimonides, whoſe authority is deciſive on this, as on moſt other ſubjects, obſerves,—اما اللغة العربية والعبرانية فقد اتفق كل من علم اللغتين انهما لغة واحدة وكذلك السريانية قريبة منهما—*Arabicam linguam et Hebraicam omnes qui probe callent, utramque unam et eandem haud dubio eſſe profitentur, ut et Syriacam utrique affinem.*

" * Ea cum ſit Arabicæ linguæ indoles, et cum Hebræa intima cognatio, quanta quæſo et quam multiplex eſſe debet illius in interpretando Codice Hebræo utilitas atque præſtantia? Hæc ſcilicet, ut breviſſime dicam, monumentorum Hebraicorum inopiam immenſis ſuis divitiis largiſſime compenſat. His qui rectè frui didicit, non amplius in Rabbinorum, quibus ipſis nonniſi disjectæ quædam et naufragæ veteris ſermonis ſuperſunt reliquiæ, verba jurare tenetur. Suis jam oculis videt. Quæ ſunt ab aliis tradita, atque in Lexica noſtra, Commentarioſque relata, ad normam dialectorum Orientalium, Chaldaicæ, Syriacæ, ac præſertim Arabicæ, utpote omnium opulentiſſimæ, diligenter examinat: cum his ſi conſentiunt, probat, iiſque gratus, et cum certitudine quadam, fruitur. Si precaria eſſe ac ſolidis deſtituta fundamentis deprehenderit, reprobat; vel ſaltem dubitat, ac de melioribus certioribuſque ſibi proſpicit. In earum dictionum, quæ vel ſemel tantum, vel rariſſime, occurrunt in Hebræo Codice, ſignificatione conſtituenda, jam non vagis conjecturis utitur; non contentus eſt hac illave interpretatione, hanc ſolam ob cauſam recepta, quoniam ſeriei orationis utcunque convenit; ſed firmiorem quandam auctoritatem requirit, uſumque loquendi Arabicum conſulit. Quin et earum quoque vocum, quæ ſunt cæteroquin notiſſimæ, utpote frequentiores in Textu Hebræo, novam ſæpe vim quandam, ignoratam antea, quoniam rarior eſt, non inveniet tantum ſed exemplis etiam probabit. Innumera verba (radices vocant Grammatici) pro deperditis habita, quoniam in anguſtis librorum Hebraicorum, qui ad nos pervenerunt, limitibus locus illis non erat, ex Arabicæ linguæ affluentia feliciter reſtaurabit. Ipſam quoque Grammaticam non modo multis modis amplificabit et complanabit, ſed multa etiam, quæ anomala videntur Arabiſmi ignaris, audacioribus vero Criticis vitia, adeoque e textu ſacro eliminanda, ad ſuaviſſimam cum reliquis dialectis concordiam reducet." *Oratio de Utilitate Linguæ Arabicæ in ſtudiis Theologicis, habita Oxonii an.* 1776. *à* J. W. p. 15.

If we examine only the firſt verſe of the Book of Geneſis, we ſhall find this obſervation concerning the intimate affinity of the Hebrew and Arabic languages abundantly confirmed. For the Arabic lexicons not only give us the ſame words, in preciſely the ſame ſignifications, but afford alſo rational Etymons, where the common Hebrew ones are obviouſly defective or abſurd. Thus שמים, *cælum*, ought not to be derived from שם, *ibi*, and מים, *aquæ*, according to Buxtorf*, but from سمو—*altum fuit, eminuit*, according to the juſt obſervation of Aben Ezra—טעם שמים גובה ומעלה וכן בלשון ישמעאל שרובו על מתכונת לשון הקדש. *Significatus* Shamaim *eſt* altitudo *et* eminentia, *uti etiam in lingua Iſmaelitica, quæ in pleriſque Linguæ Sanctæ conformis eſt.* ארץ, *terra*, has no root in Hebrew, but in Arabic the word is derived from ارض—*humile, depreſſum fuit.* אלה *Deus* is not correctly deduced from אלה, *juravit*, but rather from لاه—*coluit, adoravit*, and ſignifies *unice colendus.* תהו and בהו, which have no roots now exiſting in Hebrew, come from بها and تها, *deſertum, vacuum fuit.*

Thirdly, the Maſoretic pronunciation, beſides its probable antiquity, and the aſſiſtance it lends in acquiring the Arabic language, deſerves our ſerious attention, as being the ONLY ATTAINABLE STANDARD OF UNIFORMITY. Of the Jews there now exiſt many millions, diſperſed among the various nations of the earth; theſe all pronounce the Hebrew language in one and the ſame manner; and ſo they doubtleſs will continue to do till the end of time.

To read the *hiſtorical* books of Scripture with learned Jews, as living preceptors in the language, and to be able to refer, in caſes of difficulty, to ſuch interpreters as Aben Ezra, Maimonides, D. Kimchi, &c. will always be attended with important advantages to ourſelves; and theſe advantages will be in a great meaſure forfeited, if we abandon the Maſoretic Syſtem.

But there is ſtill another point of view, in which we would particularly ſolicit the attention of our readers to this ſubject. If, as the Scriptures aſſure us, the Jews are finally to be converted to the Chriſtian religion, and this converſion is not to be miraculouſly effected, by what other means can we expect it to be accompliſhed but by argument and diſcuſſion? And is

* Buxtorf has given other derivations, which are equally ridiculous. "Quidam [inquit] à שאה, *ſtupere*, (ut in Hithpahel ſignificat) et מים, *aquæ*, quod *ſtupendo* modo quæ illic ſuſpenſæ hæreant, donec Dei nutu demittantur: vel quia homines *obſtupeſcunt* de ejus opificio. Quidam ab אש et מים, ab *ignis* et *aquæ*." *Buxtorf*, in Radice שם.

it not the firſt ſtep towards the attainment of ſo deſirable an object, that we ſhould be able to read the Law and the Prophets in the ſame manner with themſelves? To quote paſſages from the Hebrew Scriptures, in arguing with a Jew, according to the corrupt mode of modern pronunciation, would, in his opinion, be only to treat the Word of God with irreverence, and even with ridicule: and how, we may aſk, can ſo inauſpicious a commencement of our labours be productive of any good effect, or poſſibly tend to produce final conviction?

Laſtly, in this age of daring and deſperate innovation, when we are ſo frequently and ſo forcibly urged on to REFORMS, as they are falſely called, of ſuch portentous importance, in philoſophy, in politics, and even in religion, we think it right to raiſe our warning voice as loudly as poſſible againſt this peſtilential ſpirit, in all its forms, and under all its diſguiſes, and to exclaim, with regard to the ſtudy of Hebrew in particular, NOLUMUS LEGES GRAMMATICÆ SANÆ MUTARI. We impute no bad motives to ſcholars, who think differently from ourſelves on this ſubject; but ſtill we are anxious to *hold faſt that which is good;* that which has been approved by ſo many learned men during the æra of our literary glory. Among the *illuminati* on the continent ſome were deceivers, but the far greater part were deceived. They eagerly graſped at the phantom of novelty, and were led in its purſuit into the gloomieſt regions of ignorance and irreligion. We therefore cordially unite with the learned GUARIN, in his wiſe and temperate exhortation to Hebrew ſcholars of every deſcription—"Hîc ſermonem ad vos iterum convertere mihi liceat, ſodales amantiſſimi, voſque majorem in modum obſecrare, ut omni vento doctrinæ non circumferamini, ſed ſtudia veſtra Hebraïca ad grammaticam Maſſoretharum inſtituere pergatis. Ea enim, ſi methodice accurateque doceatur, brevis eſt, facilis, et ad genuinum Sacræ Scripturæ ſenſum inveniendum optima dux*.

* A friend of ours, a learned profeſſor of the Univerſity of Cambridge, has often told us, that when he firſt began the ſtudy of Hebrew, it was recommended to him from all quarters, to follow the plan of Mr. Parkhurſt; which he did accordingly, and carefully read over the whole of the Pentateuch, with the aſſiſtance only of that gentleman's grammar and lexicon. Laying aſide the ſtudy of Hebrew for eight or nine months, and then returning to it again, he found that he could not conſtrue a ſingle line of all he had learnt; for the words, he ſaid, having no fixed and certain pronunciation, had laid no hold of his memory. Such we ſuſpect to be the caſe with moſt of thoſe who learn Hebrew upon the new principles, which have no foundation in nature, and no authority in reaſon.

Quæ-

Quæcunque grammaticæ à Maſſorethicâ alienæ vobis proponantur, earum auctoribus dicite, quod olim Juliano, aliiſque Pelagianis, Auguſtinus: *Mira ſunt quæ dicitis; nova ſunt quæ dicitis; falſa ſunt quæ dicitis: mira ſtupemus, nova cavemus, falſa convincimus.*" GUARINI Gram. Heb. tom. ii. Præf. p. xcvi.

But to return from this digreſſion to the author's Preface. Mr. Reeves, continuing his addreſs to Mr. Pitt, contraſts the LXX Verſion, and the Maſoretic Hebrew text, with great acuteneſs and ability.

"You will perceive, Sir, that in the courſe of this compariſon, I have proceeded upon a belief, that the Septuagint tranſlators were anxious to be ſtrictly faithful, and were fully competent, by their knowledge of both languages, to execute their deſign; and, therefore, that where any remarkable diſcordance appeared, which was not reconcileable by the difference of idiom in the two languages, it muſt be owing to ſome change in one of the texts. In all theſe caſes I have found myſelf obliged to ſuppoſe ſuch change to have been in the Hebrew, and not in the Greek. When I perceived, that no poſſible change in the Greek would make it ſpeak the ſenſe of the Hebrew; but that, if the Hebrew were altered, either in its pointing, or in ſome ſimilar letter; or if a word were divided into two, or if part of it were annexed to the preceding or ſubſequent word, or if a word were taken in a Chaldee ſenſe, inſtead of the Hebrew one; if, I ſay, I found that ſome or all of theſe conjectural readings would entirely cure the variance, and reconcile the two texts, it appeared to me a fair concluſion, that the tranſlators actually ſo read the paſſage, in the tranſcript upon which they worked. Whether that tranſcript was right, or the preſent Maſoretical text is the true reading of the paſſage, as it ſtood in the Autograph of the text in the archives of the Temple, is quite another conſideration. I am only ſpeaking to the character of the tranſlators. The original text in the Temple might poſſibly differ from both.

"This ſounds like a great liberty; and when it is taken with an original text, and the aſcendancy and control, which may be thought to belong to it, are transferred to the tranſlation, as has been done on this occaſion, ſome ſtrong ground, perhaps, ſhould be laid for ſuch a proceeding. In juſtification of what has been here done, I ſhould ſubmit, that when two languages are thus brought into compariſon, the whole queſtion depends upon their reſpective competency to convey the meaning of the writer; and nothing turns upon one of them being the original. What prerogative can belong to an original ſo incompletely written as the Hebrew, when brought into competition with a finiſhed language like the Greek, which has appropriate terminations, grammatical characteriſtics that completely diſtinguiſh nouns and verbs, and a ſort of unalterable wording in all its parts! If on a language ſo organiſed as this, you were to attempt any ſuch operation as I have juſt deſcribed, of taking a letter from the beginning or end of a word, and joining it to another, it could never change the ſenſe,

but would infallibly diſfigure the language; while in the Hebrew it might be done, quite conſiſtently with the grammatical form of words; would make ſenſe, what before was nonſenſe; or make ſome other ſenſe juſt as natural as the one conveyed by it before. What is to be ſaid in favor of the Hebrew vowel points, when compared with the vowel characters of the Greek alphabet!—when it is conſidered that the Greek often employs a word, conſiſting of four or five letters, to preſerve a meaning, which in the Hebrew is confided to a ſingle point! The one ſeems to be diſtinct, certain, and ſtable; the other ſeems to be ambiguous, doubtful, and evaneſcent. The Hebrew, while without points, was not ſo much a written language as a ſhort hand, affording hints that were ſufficient for thoſe who knew it as a mother tongue; nor could it, with this aſſiſtance of points, attain the complete form and force, which were inſeparable from the Greek, whenever committed to writing. Where the marks of authenticity, and the capacity to teſtify what they purport to declare, are ſo very different, as they ſeem to be in theſe two witneſſes, we cannot heſitate in giving a preference to that which ſeems to have the higheſt pretenſions to credit; and that is the Greek.

"This inquiry may be conſidered as a matter of evidence; the Septuagint delivered down to us by the Greeks, and the Hebrew by the Maſorites, are two witneſſes of the canon of Scripture, which was cloſed by Ezra, and the men of the great Synagogue, and repoſited in the Temple for the uſe of the Jewiſh nation. Upon this the Greek witneſs can teſtify, as far back as 277 years before Chriſt, in a language that is full and plain in its wording, diſtinct and durable in its manner of writing. The Hebrew is deficient in theſe qualities, both of wording and writing, and teſtifies as low down as 5 or 600 years, or, according to ſome, 800 years after Chriſt, but no one can ſay how far, or whether it can teſtify at all, higher. This latter has been in the cuſtody of the Jews; the former in that of the Greeks, and, ſince the time of Chriſtianity, in the hands of the Latins alſo. Without the aſſiſtance of one or other of theſe witneſſes to the meaning of thoſe ancient writings, they would have been unintelligible to us. The tranſlation of the Septuagint, and the vowel points of the Maſorites, have concurred (by very different means) to produce the ſame effect. We may rely on theſe two great witneſſes, that the real words, and meaning of Scripture, are come down to us, with as much exactneſs as could ever be hoped for, in a caſe ſo very particularly circumſtanced. It ſeems to me, I muſt ſay, one of the marvellous things in human affairs, not that theſe two documents, kept by two people, of very different views in one main point, as to the uſe of this volume, living always in a ſtate of jealous ſeparation, and often in that of hoſtility and hatred, ſhould have in them the few diſcordances we now ſee, but that they ſhould have ſo few, and that there ſhould be in general, ſuch a conſent and uniform reſemblance between them." P. 28.

The apology which Mr. Reeves offers for the high eſtimation in which he holds the LXX Verſion, even when it is unſupported by the Hebrew text, is candid and ſatisfactory.

"In

" In deciding between the credit of theſe two languages, as we have here, and in allowing ourſelves the liberty of determining the probable reading of the Hebrew, by the preſent reading of the Greek, I truſt it will not be thought, that more is done than every ſcholar, acquainted with conjectural criticiſm, will admit to be fair. It has been a faſhion of late, to indulge in this ſort of emendation, in the Hebrew, very freely. Perſons have proceeded, in general, upon the authority of readings in MSS. which, by the contributions of KENNICOTT and ROSSI, are now ſufficiently numerous; they have alſo taken the ſame liberty, upon the ſuggeſtions of their own fancy, to make, what they thought, a better ſenſe. Such perſons will have no right to complain of any thing attempted here. The authority of MSS. I muſt conſider as inferior to the authority, we proceed upon in this Collation. Every new tranſcript may produce new readings; but thoſe readings may be errors: and for the reaſons before given, ſuch errors are more likely to happen in Hebrew tranſcripts, than in any other; and they are leſs likely to be detected, becauſe an error in Hebrew is not palpable as in other languages, but will often read into ſenſe, as well, perhaps, as the true reading. I ſay nothing of conjectures, which are hazarded, merely to make better ſenſe; for they can pretend to no authority beyond their own aptneſs, if that is allowed to be any authority at all. Our conjectures are confined by a more ſober method; they are only attempted, where the ancient teſtimony of the Greek makes a contrariety of evidence, and ſomething muſt be done, if poſſible, to reconcile the two witneſſes. Thus far, and no farther, do we allow ourſelves to conjecture; within ſuch narrow bounds, I hope we may be thought free from cenſure; from the cenſure of thoſe, at leaſt, who grant ſo much indulgence to the exerciſe of conjectural criticiſm among the editors of Greek and Latin authors, as well as among the Hebrew critics before alluded to.

" I ſhould alſo appriſe thoſe, who may, perhaps, not entirely approve the aſcendancy here given to the Greek text, that the readings, which are ſo often adopted from thence into the Hebrew, are not meant to be obtruded as the true readings of the original; in many caſes the preſent Hebrew may be the right reading, and ſome accident, not now diſcoverable, may have produced the preſent reading in the Greek. To decide on the real text of the original, is a preſumption that would ill ſuit with the humble pretenſions of the preſent work; which is merely a critical inquiry to note the variances, and to account for them upon probable grounds, ſuch as miſtakes in the identity, or different opinions as to the ſenſe, of words.

" I beg thoſe, who intereſt themſelves for the fidelity of the Maſorites, and the credit of the preſent Hebrew text, to notice, that through the whole of theſe conjectures, I have forborne to impute the variations in the Hebrew, either to the negligence or wilfulneſs of thoſe, who ſettled it in its preſent form. I do no more than ſuppoſe, that the tranſcript upon which the SEVENTY worked, was ſuch, as to warrant their rendering. This ſuppoſition does not at all affect the preſent Hebrew text, which might poſſibly have been copied with more fidelity from the original. Whether it had any ſuperior claims of this ſort, or whether thoſe claims may not have been weakened by the

the negligence of ſubſequent tranſcribers, and all the deviations, which I have imputed to the tranſcipt uſed by the SEVENTY, may not be chargeable on the very Maſoretical text itſelf, which we poſſeſs at preſent, are queſtions, which I leave to others, as no part of my inquiry.

" I beg, alſo, ſuch zealous advocates for the Hebrew text, to conſider, that whatever may be urged in favor of the radical letters of the preſent texts, it never can be maintained, that the vowel points have an equal pretenſion; they are certainly no part of Scripture; they are only evidence of an ancient reading of Scripture; as ſuch they are reſpectable, and highly ſo in my opinion; but not more ſo, than other teſtimonies of learned men. As to both, the letters as well as the vowels, there is now, in this advanced age of learning and inquiry, no longer a ſuperſtition about the Hebrew, more than about the Greek text of Scripture; they are both conſidered as ink and parchment, the beſt means, but ſtill human and frail, by which the Word of God could be conveyed to late poſterity. The ſtudy, and contemplation, and compariſon of theſe " teſtifying witneſſes," is all, that Divine Providence has thought neceſſary for us; and it is our duty to make the beſt of them, in that character and in none other." P. 33.

The author, in the following paſſages, ſtates the literary pretenſions of his work with ſuch humility, modeſty, and diffidence, as muſt, we conceive, effectually ſhelter him from the attacks of criticiſm.

" The view propoſed in this inquiry, as I have before ſaid, is to vindicate the fidelity of theſe tranſlators; to induce the Greek ſcholar to conſult more frequently his Septuagint, where he may poſſibly find as credible a witneſs to the true ſenſe of the original, as in the preſent Maſoretical text of the Jews; and further, to prevail with thoſe who have been at the pains to acquaint themſelves with the Hebrew, not to deſpiſe the aid of the Greek text, which is more ancient than their favourite one, and will afford light in many points, where their Hebrew learning may fail them. After this, I have a hope, that the Greek and Hebrew ſchools will unite in allowing a proportionate ſhare of credit and confidence to the two texts; and will, in their biblical ſtudies, take pains ſo to approximate them, that they may reflect a mutual light upon one another, and contribute to eſtabliſh the Word of God upon two teſtimonies, rather than upon one." P. 37.

As a ſpecimen of Mr. Reeves's critical obſervations, we produce the following paſſages.

" PSALM XXII.

" Ver. 1. *Why art thou ſo* far from helping me, *and from* the words of my roaring.] דברי שאגתי *verbis rugitûs mei.* Mont. which is properly tranſlated, as the Hebrew now ſtands; ſo in Amos, iii. 8. אריה שאג *leo rugit*; but the Septuagint read it otherwiſe, for they render it μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων μου, *Longè a ſalute meâ verba delictorum meorum.* Vulg. which will agree with the Hebrew

Hebrew ſenſe of שאגתי now rendered " my roaring" if it has a ג in it, inſtead of an א thus, שגגתי " my ignorance," from שגג *erravit.* It ſignified properly ſins of ignorance, as in Lev. v. 18. עַל־שִׁגְגָתוֹ אֲשֶׁר־שָׁגָג *ſuper ignorantiâ ſuâ quâ ignoravit.* Mont.

" Theodoret notices this peculiar reading in the Septuagint; and that Aquila renders this word ῥυχήματός μου, Symmachus ὀδυρμῶν μου, and Theodotion βοητῶς μου; and he exerts himſelf to explain, how παραπτωμάτων μου could be put into the mouth of Chriſt, who is prophetically ſuppoſed to be the ſpeaker; he ſolves this, by ſuppoſing that our Lord is made to ſpeak in the perſon of ſinful man, for whom he died. Jerome read it as the text now ſtands, and makes it *verba rugitûs mei.*

" Ver. 2. And am not ſilent.] ולא־דומיה לי. *Et non ſilentium mihi.* Mont. The Septuagint have rendered it καὶ οὐκ εἰς ἄνοιαν ἐμοί, *et non ad inſipientiam mihi.* Vulg. ἀ, *non,* and νοέω, not thinking, inſenſibility, compoſure, quiet. The word is in Leviticus, x. 3. וידם אַהֲרֹן *et ſiluit Aharon.* Mont. the Septuagint tranſlate it there καὶ ἐνύχθη. It is again in Pſalm iv. 5. where it is tranſlated καὶ λανύγητε. The famous Moſes Mendelſohn, in his German verſion of the Pentateuch, has rendered the above paſſage in Leviticus, *und Aaron beruhigte ſich.*

Ver. 3. But thou *art* holy, *O thou,* that inhabiteſt the praiſes of Iſrael.] ואתה קדוש, יושב תהלות ישראל. *Et tu ſanctus, inhabitans laudes Iſrael.* Mont. The Septuagint divide the matter differently, Σὺ δὲ ἐν ἁγίῳ κατοικεῖς, ὁ ἔπαινος Ἰσραήλ. *Tu autem in ſancto habitas, laus Iſrael.* Vulg. which correſponds equally with the Hebrew wording; and Aben Ezra, on the paſſage recogniſes, that ſome divide it in this manner. The verb יָשַׁב which ſignifies either *ſedet,* or *permanet,* is uſed in other places, as applicable to the Almighty, as in Pſalm cii. 13. ואתה, יהוה, לעולם תשב, *et tu, Domine, in ſeculum, ſedebis,* or *permanebis.*

" Ver. 16. They pierced my hands and my feet.] כארי ידי, ורגלי. *Foderunt manus meas, et pedes meos.* Pagn. The Hebrew is properly rendered by Montanus, not *foderunt,* as Pagninus had made it, but *quaſi leo,* for that is the only ſenſe to be got out of כארי. The Septuagint have ὤρυξαν χεῖράς μου καὶ πόδας μου. *Foderunt manus meas, et pedes meos.* Vulg. ſo that they, no doubt, read the verb in the Hebrew text without an א, and with a final ו, inſtead of a י; thus כרו, which ſignifies *foderunt,* from כָּרָה *fodit.* See the ſame word, Pſalm lx. 6. and lvii. 7. in the latter of which paſſages the Septuagint have rendered it by this word ὤρυξαν. Jerome renders it, *fixerunt manus meas.*" P. 103.

On this laſt paſſage we remark, that learned Jews, though they may be excellent teachers of Hebrew grammar, and may moſt uſefully aſſiſt us in reading the *hiſtorical* books of ſcripture, are yet not to be without extreme caution followed, when they

they profeſs either to ſtate the true text, or the true meaning of prophecies reſpecting the Meſſiah*. For example, inſtead of the abſurd reading כארי, although the leſſer Maſora itſelf, and the correct MSS. conſulted by Rabbi Ben Chaim, have preſerved to us the genuine word כארו,† yet this reading is not even mentioned by Aben Ezra, nor the learned aſſociate of Mr. Reeves.

(2) The radix כאר, though it does not exiſt in the preſent Hebrew, has ſurvived in the ſiſter dialect of Arabia; and this inſtance, which is only one amidſt innumerable others which might be produced, proves the great utility of that copious language; which, ſtill continuing to be vernacular, affords often the true ſignification of roots, which are now loſt in the Hebrew, and of words, which occur ſo ſeldom in the original text, that it is impoſſible without that help to diſcover their genuine meaning. (3) The paſſage before us corroborates what Maimonides has obſerved concerning the identity of the Hebrew and Arabic languages. For כארו ידי ורגלי, is exactly كاروا يدي ورجلي—and we wonder much that a language

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* " —— though the Jews have now ſo far loſt their own ancient language, that it is not any more common to them as a mother-tongue, but, what they have of it, they learn, as others that ſtudy it do; yet do thoſe of them who will get any learning, ſo make that their whole ſtudy from their childhood, that they are more than ordinarily verſed in it, and get more ſkill in the Letter of the Scriptures than uſually any others; at leaſt did ſo, when thoſe writers, which we have to deal with, flouriſhed; ſo that their comments are, and have been always thought to be, very helpful for attaining the literal meaning of the text, except in ſuch places as are prophecies concerning Chriſt, or make for the Chriſtian religion againſt them: in ſuch, they being obſtinately ſet on maintaining their traditions received from their fathers, and with them combining againſt Chriſt, will be ſure to wreſt them as far as they can from the right meaning. But then, that is another reaſon why we ſhould look narrowly into them, that where they pervert any ſuch text, we may vindicate and reſcue it out of their hands, that they may not ſecurely triumph among themſelves, as if they had the Scripture on their ſide againſt us." *Pocock*, Pref. to Comment on Micah.

† " —— ipſorum Judæorum antiquiſſima et emendatiſſima exemplaria duplicem hîc vocem ſemper agnoviſſe oſtendit vir eruditus Johannes Iſaacus Levita, in ſua adverſus Lindanum Veritatis Hebraicæ defenſione: ac partim manifeſto parvi Maſſoreth et R. Jachob filii Haym teſtimonio, partim ſua ipſius experientia perſpicue demonſtrat כתוב olim fuiſſe כארו, h. e. ſcriptum fuiſſe in Textu, *Foderunt*—קרי vero in Margine annotatum fuiſſe כארי, *tanquam Leo*." *Nicolaus Fuller*, Miſc. Sacr. lib. iii. cap. xii.

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ſo eſſentially neceſſary to a Hebrew critic, as the Arabic undoubtedly is, has been ſo generally neglected by modern tranſlators and commentators!

Having now protracted this article to a conſiderable length, we forbear to make any further extracts from the Collation itſelf. Thoſe Hebrew ſcholars in particular, who are friends to the Maſoretic ſyſtem, will peruſe with pleaſure every part of the work, which we pronounce, without heſitation, to be well planned and well executed; and eminently deſerving, on the whole, to be conſidered as a very conſiderable acceſſion to our general ſtock of Biblical Literature.

ART. XIV. *The Life of David Garrick, Eſq. By Arthur Murphy, Eſq. Two Volumes.* 8vo. 14s. Wright. 1801.

THE name of Garrick ſtill remains ſo dear to every lover of dramatic excellence, that the promiſe of memoirs of his life and character from the pen which was ſuppoſed beſt qualified to detail them, excited much and general curioſity. Theſe memoirs have now appeared, and though it cannot be ſaid that they have entirely gratified the public expectation, it would be prepoſterous and unjuſt to deny that they contain much amuſing and intereſting matter. We ſhould have thought, indeed, that Mr. Murphy poſſeſſed an ample ſtock of materials; but with reſpect to the principal perſonage, theſe volumes contain very little that has not already appeared among the variety of publications on the ſame ſubject. The Life of Garrick, by honeſt Tom Davies, was ſo well received, as to paſs through no leſs than four large impreſſions, and there will probably be many who will yet prefer that work to the preſent. Mr. Murphy gives the early life of Garrick till his appearance on the ſtage, and then proceeds to give the hiſtory of the ſtage, as connected with his hero, till his death. It ſeems merely neceſſary to give a ſhort extract or two, that the reader may perceive what kind of amuſement he is to expect.

"An unexpected ſtorm gathered over Garrick's head in the beginning of this ſeaſon. He had employed the ſummer in planning ſchemes for the entertainment of the town, and was reſolved to ſpare no expence in preparing ſcenery and ſplendid decorations. For this purpoſe, he invited an artiſt, celebrated throughout Europe for his ſkill in all the graceful movements of dancing, and the art of preſenting a regular ſtory in dumb ſhow. Such an exhibition would moſt probably have the attraction of novelty, and ſuperſede the neceſſity of intro-

introducing thoſe monſtrous pantomimes, with which Mr. Lun hoped he could ſilence Shakeſpeare, Jonſon, Otway, and Rowe. The perſon, whoſe dances were admired at every court on the continent, was Monſieur Noverre, a native of Switzerland. Garrick entered into a moſt liberal engagement with him, and gave him a commiſſion to enliſt in his ſervice the beſt performers he could find. Noverre arrived in London in the month of Auguſt, with a band of no leſs than a hundred choſen for the purpoſe. He went to work immediately, and gave directions to carpenters, ſcene-painters, taylors, and, in the mean time, exerciſed his dancers for an exhibition, called the Chineſe Feſtival. The ſcriblers, the ſmall wits, and the whole tribe of diſappointed authors, declared war againſt the manager. In newſpapers, eſſays, and paragraphs, they railed at an undertaking, calculated, as they ſaid, to maintain a gang of Frenchmen. The ſpirit of the inferior claſs was rouſed, and ſpread like wildfire through London and Weſtminſter. Garrick was alarmed, but ſtill thought he could avert the impending ſtorm. The king had never ſeen him act; this he ſtated to the Duke of Grafton, then Lord Chamberlain, and made it his requeſt to have the honour of appearing before his majeſty, when, according to cuſtom, on the day of opening the ſeſſion of parliament, he honoured the playhouſe with his preſence. The favour was granted, and Richard III. was announced by command. This contrivance, Garrick flattered himſelf would preſerve peace and good order. His performance of Richard, and the royal preſence, he hoped, would procure a quiet reception for the Chineſe Feſtival. He found himſelf miſtaken. The play being finiſhed, the dancers entered, and all was noiſe, tumult, and commotion. His majeſty was amazed at the uproar, but being told that it was becauſe people hated the French, he ſmiled, and withdrew from a ſcene of confuſion. The affray continued without intermiſſion above an hour. In the mean time, Mr. Fitzherbert, father of Lord St. Helen, and poſſeſſed of wit, humour, and politeneſs, almoſt beyond any gentleman of that day, went into the green-room, where the preſent writer happened to be. He had been, in conſequence of an office which he held, one of the attendants in the king's box. Garrick was impatient to know what his majeſty thought of Richard. "I can ſay nothing on that head," replied Mr. Fitzherbert, "but when an actor told Richard '*the Mayor of London comes to greet you*,' the king rouſed himſelf; and when Taſwell entered buffooning the character, the king exclaimed, '*Duke of Grafton, I like that Lord Mayor;*' and, when the ſcene was over, he ſaid again, '*Duke of Grafton, that is good Lord Mayor.*' Well! but the warlike buſtle, the drums and trumpets, and the ſhouts of ſoldiers, muſt have awakened a great military genius. 'I can ſay nothing of that,' replied Mr. Fitzherbert; 'but when Richard was in Boſworth-field, roaring for a horſe, his majeſty ſaid, '*Duke of Grafton, will that Lord Mayor not come again?*'

"After ſome time paſſed in merriment, Garrick's friends adviſed him to think no more of the Chineſe Feſtival; but the experiment was repeated three or four nights more. The oppoſition went on with additional violence. Gentlemen of rank leaped out of the boxes to ſupport the manager. Swords were drawn, but John Bull ſtill hated Frenchmen,

Frenchmen, though the band imported by Noverre were Italians, Swiſs, and Germans. At laſt the rioters reſolved to end the conteſt; they tore up the benches, broke the luſtres, threw down the partitions of the boxes, and, mounting the ſtage, demoliſhed the Chineſe ſcenery. The neceſſary repairs took five or ſix days, and, in the interval, public notice was given, that the propoſed entertainment was laid aſide for ever. The popular fury was appeaſed, and the buſineſs of the theatre went on without interruption.

"In January, 1756, the farce of the Apprentice made its appearance. It will be ſufficient to ſay, that in all its parts it was greatly ſupported, and if we add, that Woodward in the character of Dick was the life of the piece, it is a tribute due to the memory of that admirable comedian.

"The following anecdote may, perhaps, amuſe the reader. On the morning after the farce was acted, Mr. Garrick paid the author a viſit, and brought with him the celebrated Dr. Munſey, whom this writer had never ſeen. Garrick entered the dining-room, and turning ſuddenly round, ran to the door, and called out, '*Dr. Munſey, where are you going?*'—'Up ſtairs to ſee the author,' ſaid Munſey.—'*Pho! pho! come down, the author is here.*' Dr. Munſey came, and, as he entered the room, ſaid, in his free way, '*You ſcoundrel! I was going up to the garret: who could think of finding an author on the firſt floor?*' After this introduction, the Doctor ſat down, and was highly diverted for near an hour. He roſe on a ſudden, and, '*Well, Garrick,*' ſaid he, '*I have had enough of this, and now I'll go and ſee the tall woman at Charing Croſs.*' From that time the preſent writer was intimate with Dr. Munſey, and found him on all occaſions a moſt pleaſant companion." P. 276.

The following anecdote of Foote, in the ſecond volume, is new to us.

"In the courſe of the enſuing ſummer, Garrick devoted his hours to the completion of a deſign, which he had long meditated, and had much at heart. This was, to give a grand *Jubilee* to the memory of Shakeſpeare at Stratford-upon-Avon, the birth place of our great poet. At that town all hands were ſet to work. A boarded rotunda, in imitation of Ranelagh, was erected on the banks of the river, and many other decorations were diſplayed in various parts of the town. On the 5th and 6th September, a numerous concourſe aſſembled from all parts of the country, and alſo from London. On the 7th, public worſhip was celebrated with great magnificence. As ſoon as the religious ceremony was over, the ſtrangers went in crowds to read Shakeſpeare's Epitaph over the door of the charnel at the eaſt end of the church. At three, on the ſame day, the company met in the rotunda, where a handſome dinner was provided. A little after five, the muſical performers aſcended the orcheſtra, and the ſongs, compoſed by Garrick, were ſung with great applauſe. Garrick cloſed the whole with his ode, upon dedicating a building, and erecting a ſtatue to Shakeſpeare, in his native city.

"When the company began to riſe, Foote, who ſat next to this writer, ſaid, "Murphy, let us take a turn on the banks of the Avon,

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to try if we can catch ſome inſpiration." We accordingly ſallied forth. Foote was no ſooner ſeen on the margin of the river, than a crowd aſſembled round him. He cracked his jokes, and peals of laughter reſounded all over the lawn. On a ſudden, a tall man, prodigiouſly corpulent and unwieldy, broke through the circle, richly dreſſed in gold-laced cloaths, in order to have converſation with a famous wit. Foote paid him ſeveral compliments, and then aſked him, "Has the county of Warwick the honour of giving birth to you, Sir, as well as to Shakeſpeare?"—"No," ſaid the uncouth gentleman; "I come out of Eſſex."—"Where, Sir?"—"I come out of Eſſex:" "Out of Eſſex!" ſaid Foote;—"and who drove you?"—A loud laugh broke out at once, and the Eſſex traveller ruſhed away, with a look that ſpoke his reſolution never to have any more intercourſe with a man of wit.

"On the 8th September there was a ſplendid ball in the rotundo, and for the following day was announced a grand proceſſion through the town, in which the principal characters in Shakeſpeare's plays were to be exhibited. It happened, however, that a violent tempeſt of wind and rain made it impoſſible to put that part of the ſcheme into execution. The Jubilee ended abruptly, and the company left the place with precipitation." P. 66.

Many invidious perſonalities appear in theſe volumes, which probably in a future edition the author will think it expedient to correct or ſuppreſs. Means alſo ſeem to have been uſed to extend the ſize of the volumes, not in the higheſt degree reputable. The inſertion of Prologues and Epilogues, which have been printed again and again; the analyſis of popular plays, with quotations of paſſages familiar to every reader of dramatic compoſition, obviouſly ſeem to demand critical reprehenſion. Yet with all theſe deductions the work has been favourably received, and muſt neceſſarily have a place in every literary collection, of which a portion is aſſigned to the hiſtory of the theatre.

ART. XV. *A Philoſophical Treatiſe on the Paſſions. By T. Cogan, M. D.* 8vo. 367 pp. 8s. 6d. Cadell and Davies. 1800.

THE ſtudy of the human mind and character, unqueſtionably one of the moſt intereſting purſuits of ſcience, naturally divides itſelf into two branches, as our inveſtigation is directed to the qualities of the head, or thoſe of the heart. Of theſe, although the former have afforded the moſt frequent and favourite topic to philoſophers, the latter have, it muſt be admitted, the greateſt influence on the conduct and welfare of mankind.

mankind. We may, it is true, with naturally good diſpoſitions, and by ſelf-taught reflections, do much towards the regulation of our paſſions, and the attainment of that temper, and thoſe habits, which conſtitute virtue. Yet it cannot be unimportant or uſeleſs, to analyſe the nature, and obſerve the effects, of thoſe paſſions, on the right direction of which, very frequently our fame and fortune, and always our peace and happineſs, depend.

From theſe conſiderations, we readily devote as much ſpace as can be allowed to an examination of this Treatiſe; the moſt ſcientific and accurate, and (upon the whole) the moſt ingenious and uſeful on this ſubject, which, during the courſe of our critical labours, we recollect having peruſed.

The work is divided into two parts; the former containing an *Analyſis of the Paſſions*, and the latter *Philoſophical Obſervations* and *Inquiries* reſpecting them. As it appeared neceſſary, in the beginning, to define and diſtinguiſh thoſe feelings which are denominated Paſſions, Emotions, and Affections, the author has performed this taſk with much care and attention. After ſtating the origin and derivation of the word *Paſſion*, he announces his deſign of uſing it "to repreſent the *firſt feeling*, the *percuſſion*, of which the mind is conſcious from ſome impulſive cauſe; by which it is wholly acted upon, without any efforts of its own, either to ſolicit or eſcape the impreſſion." He applies the term *Emotions*, to "the ſenſible changes and viſible effects which particular paſſions produce upon the frame, in conſequence of the reaction or particular agitation of mind." "The third term, *Affection*, has" he obſerves, "a different ſignification from either of the above. It always repreſents a leſs violent, and generally a more durable influence, which things have upon the mind. It ſuppoſes a more deliberate predilection or averſion, in conſequence of the continued influence of ſome prevailing quality." By this he diſtinguiſhes it from "the tranſient impulſe of *Paſſion*," and by its "not being ſo intimately connected with any external ſigns," he alſo diſtinguiſhes it from *Emotions*. Having laid down theſe diſtinctions, he concludes with the following juſt application:

"When there is a propenſity to indulge one particular affection or claſs of affections more than another, ariſing from peculiarity of temperament, education, connections, habits, &c. we conſider this propenſity as an indication of temper or habitual diſpoſition. Thus we ſpeak of a benevolent, grateful, cheerful, timorous, revengeful temper. Theſe characters do not imply that the ſubject is perpetually under the influence of the particular affection, but they mark his propenſity towards it. The affections therefore refer to the actual impreſſion made upon the mind by certain qualities real or ſuppoſed; and the

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temper or diſpoſition is that particular caſt of mind which renders the perception of certain qualities capable of making a more prompt, or a more durable impreſſion upon one perſon than another. We deem that man to be iraſcible who is diſpoſed to be angry at trifles; and him we praiſe as humane who is always diſpoſed to commiſerate ſufferings." P. 11.

The author's mode of arranging the Paſſions is next to be conſidered. After examining the plans of arrangement ſuggeſted by former writers, and ſhowing the objections that ariſe to each, he judiciouſly introduces his own by a previous inveſtigation of the "leading principle of our natures; namely, *the delight in well-being*," and "the neceſſary conſequences of this principle in beings formed as we are;" namely, *Love and Hatred, Deſire and Averſion.*

On this deduction his analyſis is founded. But he excludes from it thoſe emotions which he terms "introductory." Theſe are *Surpriſe, Wonder*, and *Aſtoniſhment;* the reſpective natures of which emotions are judiciouſly and philoſophically expl ined.

The other Paſſions and Affections are then diſcuſſed according to the author's arrangement, which begins with thoſe "founded on Self-Love, and excited by the idea of *good*," ſuch as *Joy, Deſire, Hope*, and their ſubdiviſions; thence proceeds to the Paſſions operating alſo upon "Self-Love," in which the idea of *evil* is immediately preſent to the mind; the principal of which are Sorrow, Fear, and Hatred; and after them ſets forth the "Paſſions and Affections derived from the ſocial principle," ſubdivided in the ſame manner into Paſſions, in which *good*, and thoſe in which *evil* is the predominant idea. This arrangement appears to us, upon the whole, the moſt comprehenſive, and the moſt accurate of all we have met with, and the remarks under each head are, generally ſpeaking, juſt and valuable. We will give a ſpecimen from the deſcription of Fear, for the edification of thoſe, whoſe minds require to be ſtrengthened againſt the exceſs of this moſt painful paſſion.

"The paſſion of Fear is ſtill more painful than that of Sorrow, which, notwithſtanding its ſeverity, has, when calmed into an affection, ſomething ſoothing in its nature. Fear produces an agony and anxiety about the heart not to be deſcribed; and it may be ſaid to paralyze the ſoul in ſuch a manner, that it becomes inſenſible to every thing but its own miſery. Inertneſs and torpor pervade the whole ſyſtem, united with a conſtriction of the integuments of the body, and alſo a certain ſenſe of being *fettered*, or of being rendered incapable of motion. The eyes are pallid, wild, and ſunk in their ſockets; the countenance is contracted and wan; the hair ſtands erect, or at leaſt excites the ſenſation, which every child experiences as often as

he is terrified by ſtories of ghoſts, witches, &c. the bowels are ſtrongly affected, the heart palpitates, reſpiration labours, the lips tremble, the tongue faulters, the limbs are unable to obey the will, or ſupport the frame. Dreadful ſhrieks denote the inward anguiſh; theſe are often ſucceeded by ſyncopies; which, while they manifeſt that the ſufferings are greater than nature can ſuſtain, afford a temporary relief.

"Such are the external ſigns which indicate the wretched ſtate of mind under this horrid paſſion. Since torpor, debility, and painful conſtrictions frequently accompany fear more than any other paſſion, the *emotions* will in ſuch inſtances be leſs vivid. Inſtead of violent tranſports, a deep depreſſion and numbneſs as it were both of body and mind characterize the paſſion; though theſe may be viſible to the ſpectator, and are not leſs expreſſive of inward anguiſh." P. 98.

The following remark alſo, on one ſpecies of Fear, deſerves attention, and cannot be too often impreſſed on the mind of the libertine and the infidel.

"Remorſe," ſays the author, "has already been placed under *Sorrow*; but whenever it is connected with a fear of puniſhment, it deſerves a place under this paſſion alſo, which greatly increaſes its agonies. When remorſe is blended with the fear of puniſhment, and ariſes to deſpair, it conſtitutes the ſupreme wretchedneſs of the mind."

The delineation of, and remarks on, the Paſſion of Anger, are alſo ſtriking and uſeful. But we will turn to a more pleaſing ſubject, the benevolent and ſocial paſſions. In ſympathetic Joy, it is obſerved that,

"In ſome inſtances, this ſpecies of benevolence becomes a very lively emotion, and the ſudden impulſe of joy may emulate that inſpired by our own good fortune, although the object ſhould be almoſt a ſtranger to us. When, for example, our minds have been previouſly and deeply affected with the knowledge of his diſtreſs; when a proſperous change has *ſuddenly* taken place; and particularly when this change has been accompliſhed by the triumph of the party over cruelty and oppreſſion. In ſuch caſes, we enjoy this ſudden tranſition from painful to pleaſing ſympathy, and we participate in that exultation over tyranny or injuſtice, to which every man entertains an hatred, unleſs it be his own act.

"But excepting upon extraordinary occaſions of this nature, our ſympathies with the good fortune of others, are much inferior in ſtrength to thoſe we experience from their diſtreſs. Various reaſons may be aſſigned for this difference. The influence of many bleſſings newly acquired may not be ſo extenſive and important, as the influence of a ſingle calamity.—It is ſcarcely poſſible for any one to be elevated to the pinnacle of happineſs, in ſo rapid a manner as he may be plunged into the depth of diſtreſs.—Good fortune, to whatever ſtate or circumſtances we may apply the term, is generally of ſlower progreſs, is accumulated by almoſt imperceptible degrees, and therefore is not calculated to make a vivid impreſſion at any one period of its progreſs. The object may be more deeply afflicted in his relative and ſocial connections,

nections by the misfortunes or irregular conduct of an individual, than he could feel himself benefited by their proſperity; conſequently were we to ſympathize with him in a manner correſpondent with his own feelings, joyful events could not make an impreſſion upon us equal to his afflictions.—Again; thoſe diſtreſſes which call forth our ſympathy of ſorrow are generally promulgated to a conſiderable extent, while their recent acquiſitions of good, with all the ſtriking circumſtances attending them, are moſtly confined to the narrow circle of their relatives and friends.—To theſe incidental cauſes, we may juſtly add the wiſe conſtitution of our natures as the *final* cauſe. Sympathy with the diſtreſſes of another is infinitely more uſeful than rejoicing in his proſperity. It is an incentive to adminiſter relief, to annihilate this diſtreſs, and to reſtore the ſufferer to the priſtine ſtate of eaſe and comfort; and therefore it is rendered, by the Great Source of Benevolence, more powerful in its influence and operations, than the ſympathy of joy in their welfare; which cannot be productive of equal good. The different kinds of ſympathetic ſorrow are admirably adapted to the particular ſtate of its objects, in order that each may receive its correſpondent benefit. Theſe conſiderations will explain the reaſon why an inſenſibility to the misfortunes of any one, is much more opprobrious than an indifference to his actual enjoyments." P. 139.

The other Paſſions, ariſing from the ſocial principle, are alſo clearly diſtinguiſhed and accurately delineated. But we haſten to the moſt important and practically uſeful part of this Treatiſe, though the moſt difficult to be abſtracted or faithfully deſcribed; we mean the *Philoſophical Obſervations and Inquiries*, which conclude the work. In ſome of theſe obſervations we do not indeed wholly concur with the author; but, generally ſpeaking, they appear to us to be equally ingenious and juſt. Having remarked on the effects of ſurpriſe, in quickening the Paſſions into ungovernable emotions (which, though certainly great, do not perhaps warrant to its whole extent, the theory he has founded upon them) having diſtinguiſhed *Paſſions* and *Emotions*, which, according to him, are of a tranſitory nature; from *Affections*, which alone he conſiders as permanent, he points out the relation of the Paſſions and Affections to each other, and thus accounts for many peculiar feelings, and many cuſtoms, which might otherwiſe appear extraordinary. On the *Seat of the Paſſions* he very properly heſitates to pronounce, as we have not ſufficiently accurate ideas "of the nature of the rational and ſpiritual part of man on the one hand, and of the vivified matter which is ſuppoſed to conſtitute his animal nature on the other." His remarks, however, in illuſtration of this ſubject, afford as much information as, with our limited faculties, we can perhaps expect to obtain.

In the ſecond chapter of this part of the work, the cauſes which create a diverſity in our affections are enumerated, in

the third their effects are conſidered, under the reſpective heads of "Medical Influence of the Paſſions," "Influence of the Paſſions on Thoughts and Language," "Their Influence on Character," and "Their Influence on Happineſs." On each of theſe ſubjects the writer's obſervations are ingenious, and *almoſt* invariably judicious. We ſay *almoſt*, becauſe in the remarks on the Paſſions, as they influence the human character, ſome poſitions appear to us to be laid down in terms ſcarcely conſiſtent with thoſe doctrines which our religion inculcates, and which reaſon and attention to human nature, though they would not have diſcovered, confirm. We allude particularly to the expreſſion, that "inſenſibility would invite injuries, and give to unreaſonable and wicked men a ſuperiority over the moderate and juſt." If by inſenſibility is meant patience and forbearance, we think the obſervation dangerous, and tending to encourage that ſpirit of revenge, which the author afterwards very properly condemns. We think too the aſſertion, that "both virtue and vice are the offspring of paſſions in themſelves innocent," liable to a miſconſtruction that may flatter the bad paſſions of mankind. It may be true, as the author ſeems to mean, that, philoſophically ſpeaking, ſome of the worſt paſſions may be traced to ſources not in themſelves impure. Yet if the ſtream (as too often happens) be poiſoned almoſt at the fountain head, if the perverted inclination takes poſſeſſion of the mind before the ſuppoſed original paſſion has been manifeſted, or perhaps diſtinctly felt (as in ſome cruel and envious diſpoſitions ſeems to be the caſe) it is an over-refined, as well as a dangerous theory, which tends to palliate every vice by ſuppoſing it to originate in ſome virtue. With this caution, the remarks on the human character may be read with much profit as well as pleaſure. But in no part of his work has Dr. Cogan been, in our opinion, more ſucceſsful than in his obſervations on the Influence of the Paſſions on human Happineſs, with which the Treatiſe concludes. We will extract a part of them, as our laſt ſpecimen of this valuable work.

"Love, conſidered as an affection placed upon a deſerving object, and recompenſed with reciprocal affection; joy, ecſtaſy, complacency, ſatisfaction, contentment, lively hope, theſe are decidedly the ſources of preſent enjoyment. The ſocial affections of benevolence, ſympathy, compaſſion, and mercy are alſo other ingredients of happineſs from a leſs ſelfiſh and more refined ſource than the preceding. A ſteady, uniform diſpoſition manifeſted by inceſſant endeavours to promote happineſs, is invariably rewarded with a large portion of it. Benevolence places the mind at a remote diſtance from little jealouſies and envyings: it tempers the irritative nature of anger, and teaches

compaſſion to ſubdue it. Through benevolence, the good enjoyed by another becomes our own, without a robbery or privation. This divine principle harmonizes the mind with every thing around, and feels itſelf pleaſingly connected with every living being. In a word, it generates, communicates, and enjoys happineſs. When benevolence maniſeſts itſelf by ſympathy, compaſſion, and mercy, ſome portion of uneaſineſs, it is acknowledged, accompanies the ſenſation congenial to its nature; but the exerciſe of theſe affections communicates a *pleaſing* pain. The degree of uneaſineſs is more than recompenſed by the ſatisfaction enjoyed from the relief of diſtreſs; and even from the conſciouſneſs of a diſpoſition to relieve. There is a luxury in ſympathetic ſorrow, and every tear ſhed over diſtreſs becomes a pearl of ineſtimable price. Every ſpecies of benevolence poſſeſſes the quality which our great dramatic poet has aſcribed to a *merciful* diſpoſition." P. 318.

"In ſome of theſe kindly emotions, circumſtances and ſituations in themſelves diſpleaſing are rendered capable of communicating pleaſure. Thus in the ſudden poſſeſſion of good conferred by a ſuperior, Gratitude, though it is ſo cloſely connected with the idea of our own wants, and the dependency of our ſtate, riſes above theſe natural cauſes of depreſſed ſpirits. The attention is arreſted by the good received, and the heart glows with affection towards the benefactor; which is a more pleaſing ſenſation than independency itſelf could enſure. Thus in the contemplation of the unrivalled excellencies poſſeſſed by another, lively enjoyment becomes intimately connected with the deepeſt ſenſe of inferiority: as in the emotions of admiration, reverence, and awe. Nor is *Humility* ſo abject as to be devoid of dignity. It is accompanied with a ſtrong affection for the excellencies which it laments that it cannot attain: and a conſcious wiſh, to ſubdue its remaining defects, inſpires more ſatisfaction than the ſelf-ſufficiency of *Arrogance* can boaſt. Even deſire itſelf, which is an eager longing for gratification, if it be not intemperate; if it be united with hope; if it be not prolonged to the wearineſs of patience, it is cheriſhed with a great degree of pleaſure. The expectancy of enjoyment more than counterpoiſes the pain created by ſuſpenſe." P. 320.

After the remarks we have made on this Treatiſe, and the extracts we have given from it, the reader need not be told that we think very highly of its merits. We cannot mention any work on the ſubject that, in our opinion, contains an analyſis of the Paſſions detailed with more philoſophical preciſion, or expreſſed with more attractive eloquence.

BRITISH CATALOGUE.

POETRY.

ART. 16. *Miſcellaneous Poems, dedicated to the Right Honourable the Earl of Moira. By William Thomas Fitzgerald, Eſq.* 8vo. 190 pp. 8s. Wright. 1801.

The author of theſe poems is much admired, in the circle of his acquaintance, for lively and impreſſive recitation; and many of his effuſions have been produced with a view to the exerciſe of this talent. Several have been written alſo for public recitation by others, as the Prologues, which derived advantage, doubtleſs, from the ſkill of the author himſelf in the art of ſpeaking. Several among them have been publiſhed before, ſingly, or in other collections. The poem of the Battle of the Nile, in particular, was noticed by us in our 13th vol. p. 663, and ſeveral of thoſe written for the Literary Fund, have been mentioned with the tranſactions of that ſociety. On a collection of Poems, the moſt material part of which has thus already received its public commendations, it is unneceſſary for us largely to expatiate.

Among the lighter productions, we are inclined to ſelect the following:

" *Lines written in Mrs. Creſpigny's Grotto at Camberwell.*

May no rude gale diſturb this calm retreat,
The fane of friendſhip, and the Muſes' ſeat!
But cooling ſhow'rs, and freſh'ning zephyrs bring
Th' ambroſial ſweetneſs of perpetual ſpring!
While all the feather'd warblers from above,
Chant their wild notes in eloquence of love!
May Envy wither if ſhe enters here,
And drooping Mis'ry check the ſtarting tear!—
Or if the miſtreſs of the grot be nigh,
Let the poor wretch drink comfort from her eye;
Which melts in pity at another's woes,
Gracing the boon her charity beſtows."

Of theſe ſmaller pieces, if we had ſuperintended the reviſion, ſome would undoubtedly have been omitted; but the volume of an *amateur* muſt not be ſcrutinized like the works of an eſtabliſhed poet; and indulgence will readily be granted, where no very arrogant pretenſions are urged. The volume is beautifully printed by Bulmer.

ART. 17. *The Pleaſures of Retirement, in three Cantos. With other Poems. By John Jefferys.* 12mo. 103 pp. 3s. 6d. Longman and Rees. 1800.

It would hardly, we believe, be an exaggeration to affirm, that there are, at the preſent day, almoſt as many writers as readers of verſes.

Young men, in particular, who, from the peruſal of Pope, and other melliſluous poets, have acquired ſome power of verſification, haſten to inliſt in the Parnaſſian corps, and as haſtily call upon the public to confirm their claims to diſtinction. To this claſs, in our opinion, the author before us belongs. He ſeems to think a good ear alone ſufficient to place him in the rank of poets. The "Pleaſures of Retirement" are a trite, but will ever be a pleaſing theme. They are here celebrated with enthuſiaſm; but with no great genius, and ſtill leſs judgment or taſte. The firſt canto is almoſt wholly occupied by the ſtories of Cincinnatus, Pompey, Cato, Brutus, and other Roman worthies. "Criticiſm," ſays Dr. Johnſon, "diſdains to chaſe a ſchool-boy through his common places." In the ſecond canto, the poet indeed diſmiſſes his Greek and Roman heroes; but we have anecdotes, ſcarcely more novel, of Abelard, Petrarch, and Orlando Furioſo; none of which lovers, perhaps, afford a very ſtriking inſtance of the *pleaſures* of retirement. The third and laſt canto exhibits, for the moſt part, the ſame indiſtinctneſs of ideas, and want of preciſion in applying them. Yet there are, in this poem, many harmonious lines, and ſome pleaſing paſſages; of which the following, though not free from faults, will ſhow that the writer, with more practice, and a diligent attention to the beſt models, may poſſibly become an elegant and not unintereſting poet.

" Thus in the world the man of virtue ſtrives,
Impell'd promiſcuous as the tempeſt drives.
As, when the winds their ſtormy fury roll
O'er heaving billows from the Northern pole,
And through the deep the yielding veſſel hurl;
Their ſhatter'd ſails the ſkilful ſeamen furl,
Now here they run, now here they haſte, to keep
Their tottering veſſel from the yawning deep,
Till o'er the ſurface of the foaming ſeas
An harbour opens to their eager gaze;
They hail the land, they paſs with tranſports through
The wiſh'd-for haven which appears in view.
Thus does the virtuous man, expecting, wait
With equal pleaſure for that happy ſtate,
When far retiring from the public noiſe,
The world he quits, and all its tranſient joys." P. 49.

The ſhorter poems ſeem to have been added only to make up a book. In tranſlating the celebrated dialogue between Horace and Lydia, an unpardonable error is committed, by confounding the paſt and preſent tenſes, whereas the ſenſe and turn of that beautiful Ode, peculiarly requires that they ſhould be accurately diſtinguiſhed. Upon the whole, if this author is, as we gueſs, young and inexperienced, we would not wholly diſcourage him from future poetical attempts, but recommend an attentive ſtudy of the beſt writers, and much more pains in the compoſition and reviſion of his works, before he ventures upon a ſecond publication.

ART.

ART. 18. *Tales of Terror, with an Introductory Dialogue.* 8vo. 7s. 6d. Bell. 1801.

The reader will remember certain Tales of Wonder, which we know not by, except for their eccentricity, caught hold for a short time of public curiosity. Perhaps he may not remember, but such there were; and these Tales of Terror appear, by their enormities, to be a well imagined and well executed burlesque on the said Tales of Wonder. The Introductory Dialogue has some spirited lines, as, for example:

"Fashion dread name in criticism's field,
Before whose sway both sense and judgment yield,
Whether she loves to hear, midst deserts bleak,
Th' untaught savage moral axioms speak;
O'er modern six-weeks' epic strains to dose,
To sigh in sonnets, or give wing to prose;
Or bids the bard, by leaden rules confin'd,
To freeze the bosom, and confuse the mind;
While feeling stagnates in the drawler's veins,
And fancy's fettered in didactic chains."

As to the Tales themselves, they are terrible indeed; but our great favourite is the Tale of Little Red-Riding-Hood, respectfully inscribed to Mr. Lewis. The Wolf King sees Red-Riding-Hood going to her *grand-mammie*, and is determined to have her for supper, but first he eats *grand-mammie* herself.

"He dash'd her brains out on the stones;
He gnawed her sinews, crack'd her bones;
He munch'd her heart, he quaff'd her gore,
And up her lights and liver tore."

Then comes poor Riding-Hood's turn, who, with her *custards three*, undergoes the same fate.

This is really a happy piece of humour; but the plates of Raw-heads and Bloody-bones, Ghosts, Witches, and in particular that which accompanies Red-Riding-Hood, and describing the Wolf-King as in the last line above quoted, might as well have been omitted.

ART. 19. *Tales of the Devil. From the original Gibberish, by Professor Lumpwitz, S. U. S. and C. A. C. in the University of Snoringberg.* 4to. 2s. 6d. Egerton. 1801.

These also are a ridicule on the Tales of Wonder, and are ornamented with a very humourous frontispiece, representing the Professor mentioned in the title-page at his studies, with his diabolical attendant at his back. The name of Lumpwitz we recollect to be taken from certain burlesque lives of painters, replete with a singular species of humour, and attributed to Mr. Beckford. The title of "The Phantom of Hunkingberg," which is the second tale, is well chosen; and a good deal of humour, rather broad than refined, pervades the collection. The Tales seem to have been written rather for a frolic than with any ambition

bition of poetical fame, and probably occaſioned no ſmall amuſement at the time of their compoſition, whatever they may do when peruſed without the ſame local and temporary advantages.

ART. 20. *The Millenium, a Poem, in Three Cantos.* 8vo. 3s. Carpenter and Co. 1800.

The verſification of this poem, of which only the firſt canto is here given, is in general animated and harmonious. The vehicle of the ſatire is the *perfection* of the preſent times, ironically ſtated; but as a large part of it is aimed, after the example of P. Pindar, where no ſuch attacks ought to be made, we ſhall not be ſtudious to preſent any ſpecimens of it to the public. To make ſome amends, however, Kant and other modern ſophiſts are juſtly attacked. In imitation of the Purſuits of Literature, the pages are crowded with notes:—but theſe are rather pert in general than acute, and are far from diſplaying equal reading, though various modern languages, and ſome ancient, are quoted in them. Few ſcholars will approve the following line:

The *peripétia* (περιπέτεια) of the hero's woes:

but another kind of knowledge ſhould have prevented the author from ſaying that Dr. Donne, who died in 1631, was a Dean of St. Paul's "*during* the middle of the *laſt* century."

DRAMATIC.

ART. 21. *Zuma, a Tragedy, from the French of Monſieur Le Fevre. Tranſlated by Thomas Rodd.* 8vo. 2s. Stockdale. 1800.

This is a French drama on the ſubject of Pizarro, prior in the time of its compoſition to that of Kotzebue, and conſequently ſtill more ſo to the Engliſh Pizarro. The preſent, however, is not repreſented as the original Spaniſh general of that name, but a ſon of that perſonage, who is a lover in all points; and, like all tragic lovers of French origin, makes ſpeeches of a prodigious length. He is altogether a contemptible character, and his death produces no emotion. The tranſlation is in blank verſe, frequently very proſaic, but apparently good enough for the original, which we have not met with.

ART. 22. *The Lakers; a Comic Opera, in Three Acts.* 8vo. 2s. Clarke, Bond-Street.

This Comic Opera is, like many other dramatic publications, an appeal from the judgment of managers to the judgment of the public. The chief novelty in it is the character of Miſs Beccabunga Veronica, a lady ſmitten with the rage of botany, and pictureſque beauty. It appears to be overcharged, but is not devoid of comic merit, and might probably, by judicious alteration, have been rendered fit for dramatic effect. We do not, in truth, perceive why this drama is not altogether as well worthy of notice, as many that are ſaid to have been acted *with univerſal applauſe*. Several of the ſongs have merit. We ſhould

not omit to add, that *Lakers* (a word new to us) is intended to mean, viſitors of the Lakes in Cumberland: and that this Opera has accidentally been poſtponed long beyond its date, which is 1798.

MEDICINE.

ART. 23. *The Phyſician's portable Library; or, Compendium of the Modern Practice of Phyſic. In which the Cauſes, Symptoms, and Treatment of all the Diſeaſes incident to the Human Body, are clearly and fully delivered; together with the Virtues, Doſes, and proper Exhibition of all the medicinal Simples and Compoſitions directed in the laſt London and Edinburgh Pharmacopœias, &c. By Brabazon Smith, M. D.* 12mo. 256 pp. 5s. Mathews, Strand. 1800.

The author promiſes largely, but it will be readily ſeen that it is abſolutely impoſſible, *clearly and fully to deſcribe* all the diſeaſes incident to the human body, and to give an account of the virtues, doſes, and proper modes of exhibiting the numerous remedies that are uſed in their cure, within the compaſs in which this Compendium is contained. The following ſhort ſpecimens, taken caſually, will enable our readers to judge of the execution.

"Empyema. A collection of purulent matter lying looſe in the thorax, attended with an enlargement of that cavity, and an œdematous fulneſs of the fleſh on one ſide thereof, with a dry cough and difficulty of breathing.

"Medicines can have but little effect in promoting the abſorption of the extravaſated matter; bliſters may be tried, but the only probable relief to be expected, is, by diſcharging the matter through an opening made between the ribs.

Enula Campana. radix. (L.) expectorant, diuretic; a ſcruple to a dram."

As ſuch deſcriptions and accounts coſt but little labour to the writers, ſo it is evident they can afford but ſmall information to the readers.

ART. 24. *A ſhort Account of the Royal Artillery Hoſpital at Woolwich, with ſome Obſervations on the Management of Artillery Soldiers, reſpecting the Preſervation of Health. Addreſſed to the Officers of the Regiment, and dedicated to the Maſter-General and Board of Ordnance. By John Rollo, M. D. Surgeon-General, Royal Artillery, &c.* 12mo. 173 pp. Mawman. 1801.

The author conceiving it might be of general utility, that the regulations by which the Royal Artillery Hoſpital at Woolwich is conducted, ſhould be extenſively circulated, as having a tendency to preſerve and improve the health and ſtrength of the ſoldiery, "has been induced," he ſays, "to compoſe this ſhort account, and to direct it to be printed. The regiment, although conſiſting of upwards of 7000 perſons, is yet, by the humane attention of the officers, and the inſtitution of ſeveral ſocieties, for the alleviation of diſtreſs, under various circumſtances, united and governed as a ſingle family. After theſe general

general obſervations, the author gives minute and particular accounts of the ſituation of the hoſpital, which he commends as highly eligible for the purpoſe; then of the form and dimenſion of the building; its diviſion into wards; the conveniences for ventilating and keeping every part of the building clean and wholeſome; the duty and office of the ſeveral ſervants who have the care of the hoſpital; the manner of admitting patients; of fumigating the apartments or wards in which any infection appears; the ſeparation of the patients, and other means uſed to prevent contagious diſeaſes from ſpreading; and, laſtly, a Table of the admiſſions, diſcharges, and deaths of perſons taken into the Hoſpital, from January 1, 1796, to December 31, 1800, from which it appears, that of 7526 patients received into the Hoſpital during that time, 133 only, or one in 56, had died. This, the author juſtly obſerves, ſhould be conſidered as a favourable account as the ſick are ſent to them from every quarter, where there are artillery ſoldiers. About two fifths of the deaths were occaſioned by pectoral complaints. The account ſeems to be drawn up with great care and attention, and cannot fail being uſeful to officers of the army, and of all perſons concerned in the management of ſoldiers.

DIVINITY.

ART. 25. *A Sermon, preached before the Honourable Society of Lincoln's Inn, on Friday, February* 13, 1801; *being the Day appointed by his Majeſty's Proclamation for a General Faſt. By William Jackſon, D. D. Canon of Chriſt Church, Oxford, and Preacher to the Society.* 4to. 22 pp. 1s. Elmſly, &c. 1801.

We have before admired both the matter and the manner of Dr. Jackſon's occaſional diſcourſes, preached at Lincoln's Inn*; and the ſame characters which we then remarked are ſtrongly impreſſed upon this Sermon. The preacher vindicates the duty of national ſupplication, not againſt the Infidel, but againſt all objectors who have a ſenſe of the general duty of prayer. He argues alſo, that the want of ſucceſs in theſe petitions ſhould not cauſe us to doubt either the propriety or the natural efficacy of the ſervice; but ſhould lead us to examine whether the failure may not rather ariſe from our own omiſſions and faults. After mentioning the general cauſes of this kind, and ſuggeſting that they are deſigned to be applied by each perſon individually, as ſubjects of ſelf-examination, the Doctor introduces the following very ſtriking and animated paragraph:

"But ſtill much leſs, from the topics which I have now inſiſted upon, would I be underſtood to intimate, that our prayer *ſhall not be heard* by the Almighty, or that our ſituation is ſuch, as to leave room for no other feelings, than thoſe of wretchedneſs and deſpondency. Bleſſed be God on the other hand, that amidſt all the perils, and all the afflictions which have fallen upon us, there is yet much, very much, for

* See vol. v, p. 541, and vol. xiii, p. 197.

which

which as a nation, we may give thanks to the Almighty, and acknowledge his mercy towards us. We are ſtill in poſſeſſion of the free exercise of our holy Religion, and ſtill under the protection of the ancient and legal form of government of this land. We have grounds for even a ſtronger attachment alſo, than erewhile perhaps all amongſt us entertained, to the civil polity and conſtitution of our country, having felt the perils, to which it has been expoſed, and ſeen the ſtrength and energy, by which it has been found competent to ſurmount them. And we feel, I truſt, that our intereſt is but one and the ſame thing with our duty, to defend what we thus enjoy, if need be, to the utmoſt, and to preſerve it inviolate againſt all attacks both of open violence, and ſecret conſpiracy." P. 20.

Were we a nation of religious patriots, we ſhould be unanimous in theſe ſentiments, and in proportion as we deſerve thoſe glorious characters, we may hope for the approbation and bleſſing of the Almighty.

ART. 26. *The Libertine and Infidel led to Reflection by calm Expoſtulation: a Method recommended, in a farewel Addreſs to his younger Brethren, by John Duncan, D. D. Rector of South Warmborough, Hants.* 8vo. 502 pp. 6s. Cadell and Davies. 1799.

This work is a mere extenſion of another which appeared in 1794, and was ſoon after noticed by us (Brit. Crit. vol. v. p. 428). It is an amplification formed upon the very ſame heads, arranged in the ſame order, but in magnitude increaſed, in the proportion of 502 to 94. We cannot ſay that we think it improved by this extenſion. It is now become wordy, and runs into an inflated ſemi-poetic ſtyle, by no means good in taſte, or pleaſing in effect. A moſt excellent intention we can perceive throughout; and that intention ſucceſsfully purſued in general, ſo far as the Libertine and Infidel are concerned; but, with reſpect to ſome principles of our eſtabliſhed church, we cannot but think the venerable author (for ſuch we underſtand him to be) has accuſtomed his mind to a laxity of opinion, which will not be equally inſtructive to his younger brethren, whom he addreſſes; and ſeems too ready to give way to thoſe who are deſirous to innovate, under pretence of amendment and reform. Dr. Duncan ſhows a juſt and laudable confidence in the protecting providence of God over true religion; but in that ſpirit too much, perhaps, deſpiſes dangers which many wiſe as well as ſerious men conceive to be formidable.

The tract was publiſhed originally without a name; but ſufficient intimation of the author was given, at the ſame time, by advertiſements ſubjoined to it.

ART. 27. *Appeals to Law reconciled with Chriſtian Charity: a Sermon, preached at the Aſſizes held at Nottingham, July 31, 1800, before the Honourable Sir Giles Rooke, Knight, One of the Juſtices of the Court of Common Pleas, and the Honourable Sir Soulden Lawrence, Knight, One of the Juſtices of the Court of King's Bench. By Edward Pearſon, B. D. Rector of Rempſtone, Nottinghamſhire.* 8vo. 23 pp. 1s. Burrell and Bransby, Ipſwich; Rivingtons, &c. London.

The exordium of this diſcourſe, on Rom. xii, 19, is appropriate and judicious. "It is a cuſtom founded in great wiſdom, that the more

more ſolemn occaſions of adminiſtering juſtice, are uſually preceded by religious exerciſes. There is an evident propriety in providing that the indignation, which may ariſe in us at the recital of public wrongs, and the ſenſe of injury to ourſelves, which may be excited by private ones, and by which we may be led to ſeek redreſs for either, ſhould be tempered by the reflections, which ſuch exerciſes are adapted to promote." P. 3. The preacher then proceeds to ſhow the errors of thoſe perſons, who from certain texts of Scripture, which enjoin us—to love our enemies, not to render evil for evil,—to forgive one another, if any man have a quarrel againſt any, &c.—infer, "that any appeal to the laws of our country is inconſiſtent with the charity preſcribed to Chriſtians." P. 5. But, "though ſuch exhortations to mercy and forgiveneſs ought not to deter us from an appeal to law on all proper occaſions, they certainly ought to have great influence on the *mode* of our appeal, and on the ſentiments we indulge in purſuing it." P. 6. Among many juſt remarks, the following deſerves to be noticed. "In aſſigning different puniſhments to different crimes, it does not aim at proportioning them to the different degrees of moral demerit implied in each, which would be neceſſary, if retribution were intended; but to the harm which the community may ſuſtain from them, or the facility with which they may be perpetrated. It does, indeed, generally happen, that crimes of greater moral demerit are more ſeverely puniſhed. This, however, is rather *accidental* than *deſigned*, and ariſes from the circumſtance, that, in general, crimes are prejudicial to the community in proportion to their moral demerit. Many inſtances might be mentioned, in which this is not the caſe; and, ſuppoſing the law to be conſiſtent with itſelf, a ſingle inſtance would be ſufficient to ſhow, that regard to public ſecurity is the principle, on which the law is conſtituted." P. 8. "The indignation, indeed, which injuries, done either to ourſelves or others, are apt to excite, is natural, and therefore juſtifiable; but it muſt be regulated by a regard to the purpoſe, for which it was intended. In the too common backwardneſs to exertion on the principles of public ſpirit, it is often uſeful, in bringing offenders to juſtice. It ought, however, generally ſpeaking, to be but a *momentary* emotion of the mind. "Be ye angry, and ſin not," ſays the Apoſtle, "let not the ſun go down upon your wrath." It may be allowed to *excite* us to action, but *in* action, we muſt be directed by a better principle. In having recourſe, then, to the deciſions of the law, diſmiſs from your minds every ſentiment of malice and revenge. If it be poſſible, when you enter into a court of juſtice, leave all human paſſions behind you, more eſpecially thoſe of the *angry* kind; for theſe, when indulged, will at leaſt have an unfavourable effect on your *own minds*, if they ſhould not alſo impel you to do injuſtice to your neighbour." P. 9. Pages 12, 16, 17, &c. would alſo recommend this diſcourſe, if our limits would allow us to extract them. But enough, we truſt, has been produced effectually to ſerve this purpoſe.

ART.

ART. 28. *Prayers for Families: conſiſting of a Form, ſhort but comprehenſive, for the Morning and Evening of every Day in the Week. Selected by Edward Pearſon, B. D. Rector of Rempſtone, Nottinghamſhire.* 8vo. 125 pp. 3s. Adams, Jun. Loughborough; Rivingtons, London. 1800.

We hail, with much ſatisfaction, publications of this kind; and we truſt that the effect produced by them has lately been conſiderable, and is happily increaſing.

The author, or editor, after ſome remarks on prayer in general, and on family-prayer in particular, ſtates, that though we have numerous publications of this kind, yet he has never met with one, which entirely accorded with his ideas. "The collections of forms, which I have ſeen, are either ſo multifarious, as to leave too much difficulty of ſelection for each particular occaſion, or ſo limited, as not to comprehend a ſufficient variety either of ſubjects or expreſſions; not to ſay, that, in many inſtances, the prayers themſelves are either too verboſe or too conciſe. Beſides, in compoſitions of this nature, while warmth of devotion is endeavoured to be excited, there is a danger, not always very clearly ſhunned, of falling into ſentiments or expreſſions, which ſober piety may not altogether approve. On the other hand, while an approach to enthuſiaſm is apprehended, it is eaſy to fall into coldneſs and apathy. It has been my aim, whether ſucceſsfully or not, to keep the mean between the ſeveral extremes, to which I refer. In any caſe, there will be no harm in adding to the variety; which, if not a neceſſary, may at leaſt be a pleaſing accommodation to the variety of exiſting taſtes. But, though I did not know a work of this kind, which I approved in the whole, I was fully ſatisfied with various parts of many; and, as the merit of original compoſition was not in view, I have freely borrowed from ſuch, as ſeemed moſt likely to aſſiſt me. Thoſe of which are made the moſt uſe, are the following:—Book of Common Prayer;—Common Prayer-Book the beſt Companion, &c.—Companion to the Altar;—Pious Country Pariſhioner;—Great Importance of a religious Life." P. 6. Much uſe is very properly made of the Prayers of the Eſtabliſhed Church; but as, in the order in which they are directed to be uſed, they are of too general a nature for the purpoſe of family devotion, ſelections are here made from them; different prayers, or parts of them, are brought together with ſuitable verbal alterations. "The order of ſubjects generally, though not invariably, obſerved in this collection, is this:—Introduction,—Confeſſion, and Prayer for Pardon,—Prayer for Grace,—Prayer for Preſervation,—Interceſſion,—Thankſgiving,—Concluſion. For the introductory Pſalms or Hymns, which I have made uſe of, and which are taken from different verſions of the Pſalms of David, Addiſon's Hymns, Pope's Univerſal Prayer, &c. *I* am principally indebted to the ſelection of Pſalms and Hymns made for the uſe of the Pariſh Church of Cardington, in Bedfordſhire." P. 10.

To the Hymns for *Sunday* Morning and Evening, we recommend to be added, in another edition, two by Mr. Maſon, which will be ſingularly acceptable (we think) to well-educated families. In ſuch

families,

families, if the ſinging were aſſiſted by muſic, a very deſirable impreſſion might, perhaps, be made upon ſome minds not ſufficiently ſerious. The whole work has our cordial approbation; being compoſed with much judgment, and with a warm, yet ſober ſpirit of devotion.

ART. 29. *The Diffuſion of Divine Truth. A Sermon, preached before the Religious Tract Society, on Lord's Day, May* 18, 1800; *and publiſhed at their Requeſt. By David Bogue.* 8vo. 47 pp. 6d. Williams. 1800.

"The ſole object of this Society is the diffuſion of divine truth, by means of ſmall cheap tracts on ſubjects purely religious, calculated to alarm the profane—to awaken the inattentive—to inſtruct the ignorant—to aſſiſt the plan of education in Sunday ſchools, and the benevolent exertions of ſocieties for viſiting the ſick." P. iii. In promoting this object we ſhall always moſt cordially concur; yet never loſing ſight, we hope, either of the profeſſions of any ſociety, or of the mode in which they make good thoſe profeſſions. The writing of religious tracts is juſtified, without much neceſſity, at p. 19, in a manner ſomewhat curious: Moſes, Joſhua, Samuel, David, Solomon, the Prophets, and the Apoſtles, are ſaid to have compoſed religious tracts for the benefit of mankind. "Nay, to do the greater honour to this way of diffuſing divine truth, God himſelf becomes the author of a ſhort religious tract: with his own hands he wrote the Ten Commandments of the law. You ſee what high authority we can plead for *writing* as well as ſpeaking truth." P. 10. The preaching of *itinerants* is vindicated in a way not leſs remarkable: "Is it not a ſingular circumſtance, that when God had but one ſon, he ſhould make that ſon a teacher of *truth?* And, that it might be more widely diffuſed, he made him an *itinerant* preacher. Let thoſe who have ought to ſay againſt itinerant preaching, ſay it now." P. 19. In deſpite of theſe, and a few other ſectarian eccentricities, this is a pious, animated, and vigorous piece of oratory.

ART. 30. *A Sermon, preached at the Triennial Viſitation of the Lord Biſhop of Sarum. By Richard Laurence, LL. D. Rector of Great Cheverell, Wilts.* 8vo. 22 pp. 1s. Hanwell and Parker, Oxon; Rivingtons, London. 1800.

A ſound and vigorous defence of eccleſiaſtical eſtabliſhments in general, and of our own in particular. A few ſpecimens will perhaps more effectually recommend this diſcourſe, than an analyſis of its arguments. "Nor is the aſſertion true, that the clergy, in this country at leaſt, are maintained at the public expence of the government. The property they poſſeſs is in all reſpects independent, and as ſuch is acknowledged and protected by the laws of the land. That it may be ſeized and conſigned to other hands cannot be denied; but ſuch a ſeizure (which could never take place without the ſubverſion of our exiſting laws) would perhaps anſwer only a temporary purpoſe of government, while it enriched another claſs of men, who might be leſs, but who could not be more attached to our conſtitution than its preſent

poſſeſſors from education, habit, and principle. At any rate the confiſcation of church revenues would annihilate a character of more utility and importance in rural diſtricts than it may at firſt be imagined; a character, which, while it remains, will prevent the total loſs of that middle link in the chain of ſociety, ſo much apprehended of late from the accumulation of landed property in fewer hands; a character, which knows how to be exalted, and how to be humbled; in its loweſt ſtate of humiliation equally preſerving its conſiſtency as in its higheſt ſtate of exaltation; which in the reciprocal interchange of duties is not too far removed either below the ſuperior claſſes, or above the inferior; which by its meliorating influence, while it diſplays a luſtre derived from its intercourſe with the former, diffuſes over the manners of the latter the gradual dawn of a brighter day." Pp. 10, &c. At p. 16, the talents and learning of many among the Diſſenters are juſtly acknowledged: "It may indeed be remarked, that among the Diſſenters, who enjoy no ſeminaries of diſtinction, there are Miniſters eminent both for natural and acquired abilities. But of theſe the beſt informed, and moſt liberal, honeſtly confeſs the great deficiency of their order, when collectively conſidered. According to the opportunities which they poſſeſſed, all may have more or leſs profited; many in ſo commendable a degree, as not only to claim reſpect, but to excite admiration. It is the poverty of their means, that they have to lament, and not of their talents. To extend theſe no pains have been ſpared; repeatedly has their eloquence been exerted to rouſe the private as well as public ſpirit of their reſpective congregations, and ſometimes with conſiderable effect. Hence attempts have been made to form a kind of collegiate ſeminary, which was to receive its principal ſupport from contributions. But every attempt of this ſort has hitherto uniformly failed. Should not the experience of ſuch things weigh," &c.? P. 16. Though unanimity on religious ſubjects, however deſirable, is found by the experience of ages to be unattainable; yet union, among Chriſtians (whether Churchmen or Diſſenters, Proteſtants or Catholics) "in ſupporting with combined zeal the general cauſe of Chriſtianity," is well enforced at p. 18. Very juſt is the following remark; and we wiſh the thought had been purſued in its application to our own, as well as to foreign countries: "But it is not only the garb of the Philoſopher which the Infidel has affected in order to cheat the eyes of the multitude; for the purpoſe of a ſimilar deluſion, he has aſſumed the maſk of the Patriot, and, by pretending an almoſt excluſive zeal for liberty, has gained a political importance, more dangerous to religion than the keeneſt ſhafts of his wit, or the moſt formidable batteries of his logic." P. 20.

ART. 31. *A few plain Reaſons for the Belief of a Chriſtian. By Thomas Robinſon, M. A. Rector of Ruan-Minor, Cornwall.* 8vo. 44 pp. 1s. Crutwell, Bath; Robinſons, London. 1800.

A tract, having a title very ſimilar to this, and proceeding from the pen of Mr. Cumberland, was analyſed by us in April laſt (p. 436). The two publications, however, have little ſimilarity, except in their titles. The preſent has nothing polemic in it, but contains a plain and didactic ſtatement. 1. Of the different Revelations of the Will

of

of God. 2. Of the Reaſons for believing the Old Teſtament. 3. Of the Reaſons for believing the New Teſtament. 4. Of the Reaſons for believing the preſent Scriptures to be agreeable to the original. 5. Additional Reaſons for believing in the divine Origin of Chriſtianity. In the following paſſage, a very judicious and impreſſive argument is drawn, from events which we all have lately witneſſed and deplored. Speaking of the improvements of ſociety produced by the Chriſtian religion, the author ſays:

"On this head, indeed, little occaſion has the advocate for Chriſtianity to go back to the former ages of the world. They that will not allow it the credit of having meliorated and improved the condition of man, have had an opportunity of witneſſing the effects that have reſulted from its open rejection. They have ſeen men abſolved from every religious obligation, and left to their own natural propenſities, to guide their conduct towards each other; and the conſequence has been ſuch as might eaſily have been predicted; the venerable fabrick of ſocial order has been ſhaken to its baſe, and but for the timely interference of divine Providence, muſt have been proſtrated in the duſt." P. 42.

Mr. Robinſon has certainly compreſſed much uſeful argument into a very narrow compaſs, and thereby has probably rendered a material ſervice to a large claſs of readers.

ART. 32. *Reflections on the preſent State of Popery compared with its former State. A Sermon in Commemoration of the great Deliverances of Britain in* 1605 *and* 1688, *preached at Salters'-Hall, November* 2, 1800, *to the Supporters of the Lord's Day Evening Lecture at that Place; and publiſhed at their Requeſt. By Robert Winter.* 8vo. 31 pp. 1s. Conder, &c. 1800.

The general purpoſe of this diſcourſe on Rev. xv, 3, 4, is to conſider the wonderful change which has taken place in the ſtate of the Romiſh church, as a ſource of very important religious inſtruction. And, 1ſt, "As affording an awful and impreſſive moral leſſon, on the uncertainty of all earthly greatneſs, and on the power and wiſdom of the Governor of the univerſe." P. 8. 2ndly, "As a memorable inſtance of the retributive juſtice of God." P. 12. This is an awful topic, and is treated (we think) ſomewhat preſumptuouſly. 3dly, "As affording a moſt convincing evidence of the truth of Revelation." P. 16. This important topic is well, but briefly inſiſted upon. 4thly, "As a caution againſt even ſeeming to countenance a cauſe, which God abhors." P. 21. 5thly, "As leading our thoughts forward to its final deſtruction, and the univerſal diffuſion of the Goſpel in all its native ſimplicity and glory." P. 26. In ſome paſſages, the preacher ſpeaks with juſt abhorrence of the atrocious wickedneſs which has afflicted France; and we could wiſh that he had forborne to ſpeak of any among their late deeds in ſuch ſoft terms as, *the enterpriſing ſpirit —the exertions of that nation:* "the enterpriſing ſpirit of that nation has completely burſt the chain of dependence on Rome, by which ſhe had long been held in captivity. And one important conſequence of the exertions of the French has been, the weakening, to a very great degree,

degree, of the Papal cauſe." P. 10. Even the *annihilation* of Popery, and all its corruptions, by *ſuch* a ſpirit, and *ſuch* exertions, ſhould be ſpoken of with unmitigated horror. We do not, however, heſitate to repeat the praiſe which we have more than once awarded to Mr. Winter; but willingly pronounce him to be an able divine, and an eloquent preacher.

ART. 33. *Sermons ſur le Culte Public, par Louis Mercier, Paſteur de l'Egliſe Françaiſe de Londres. Two Volumes.* 8vo. 12s. Dulau.

Theſe Sermons are evidently diſtinguiſhed by ſound good ſenſe, by unexceptionable ſentiments, by the pureſt moral doctrine, and by a ſpirit of true loyalty; but they are without that ſpirit and energy which uſually diſtinguiſh French compoſitions of a ſimilar nature. They have not the faſcinating eloquence of Bourdaloue, nor the intereſting manner of Boſſuet.

SCARCITY.

ART. 34. *A Twelve Penny Anſwer to a Three Shilling and Six Penny Pamphlet, intituled A Letter on the Influence of the Stoppage of Iſſues in Specie at the Bank of England, on the Prices of Proviſions, and other Commodities.* 8vo. 29 pp. 1s. Richardſon. 1801.

The author contends, that if the main poſition of the letter-writer could be maintained, theſe conſequences muſt have appeared: 1ſt. the diſcredit of the bank-paper; 2dly, its rejection at its original and intrinſic value; and, laſtly, the circulation of it at a diſcount. Here is a great deal of matter, well compreſſed within a ſmall compaſs.

ART. 35. *Short Thoughts on the preſent Price of Proviſions. By an Officer of the Volunteer Corps.* 8vo. 15 pp. Wright. 1800.

Few, as well as ſhort. The dearneſs of bread is attributed to two cauſes; a ſucceſſion of three bad years, 1795, 1796, 1799; (to which may now be added 1800) and, "ſpeculators being poſſeſſed of that degree of ſtatiſtical knowledge, by which is aſcertained the exact conſumption; and then, by means of *combination*, feeding the ovens from day to day, and the public markets from week to week." P. 4. Concerning the exiſtence of the former of theſe cauſes, no doubt can be entertained; and perhaps it is alone ſufficient to account for our calamity, continued from the laſt to the preſent year. The *combination* of ſuch a multitude of perſons, as the dealers of corn throughout the kingdom, each purſuing his own individual intereſt, is much more queſtionable: and if the ovens and markets were not thus regularly fed, what would become of us? A return to government of the quantities of corn grown and conſumed, an aſcertainment of twelve month's corn being within the kingdom, and a correſpondent opening or ſhutting of the ports, are the remedies ſuggeſted in this tract; which ſeems to contain abundance of good meaning, with a ſcanty ſtock of ſound information.

ART.

ART. 36. *Thoughts on the Dearneſs of Proviſions, and the moſt certain Method to reduce the preſent high Price of Wheat; addreſſed to the principal Inhabitants of Great Britain.* 8vo. 15 pp. 6d. Robinſons, &c.

Theſe Thoughts, at the price of ſixpence, are dearer, in our opinion, than proviſions have ever been; and the "certain method to reduce the preſent high price of wheat," is of leſs value than one handful of the moſt damaged wheat we have ſeen.

ART. 37. *Refutation of certain Miſrepreſentations relative to the Nature and Influence of Bank-Notes, and of the Stoppage of Iſſues in Specie, at the Bank of England, upon the Prices of Proviſions, as ſtated in the Pamphlets of Walter Boyd, Eſq. and Mr. William Frend. By T. S. Surr.* 8vo. 44 pp. 1s. 6d. Hurſt. 1801.

The author's purpoſe is to ſhow, that, from the very nature of the operations of the Bank, it is impoſſible that the Directors can have availed themſelves of the reſtriction, to have iſſued a ſingle pound more than they could have done, had it never exiſted. (P. 42) And his concluſion is, that the reſtriction of the Bank from payment in ſpecie, has not increaſed the circulating medium. (P. 43) This tract appears to have been written with the beſt intentions; but the author characterizes it juſtly, when he ſpeaks of it as "touching too lightly on the ſubject." P. 21.

POLITICS.

ART. 38. *The Queſtion, as to the Admiſſion of Catholics to Parliament, conſidered upon the Principles of exiſting Laws; with ſupplemental Obſervations on the Coronation Oath. To which is annexed, a further Supplement, occaſioned by the Second Edition of Mr. Reeves's Conſiderations on the ſame Subject. By John Joſeph Dillon, Eſq. Barriſter at Law.* 8vo. 53 pp. 3s. 6d. Booker. 1801.

The reaſons which, on * a former occaſion, we alledged for declining to enter into a full diſcuſſion of the Catholic Queſtion, ſubſiſt in their full force, and muſt neceſſarily abridge our account of the tract before us. It is, however, but juſtice to ſay, that it is written not only with ability and information, but with candour and temper.

The claim of the Catholics to be rendered eligible to ſeats in the legiſlature, is the point chiefly urged by this writer; and his principal argument is drawn from the circumſtance, that Proteſtant Diſſenters, though incapacitated (by the Teſt Act) from holding offices, or being members of corporations, are not diſqualified (as the Catholics are by another ſtatute) from ſitting in Parliament. Thence he infers, that "by no principle of the Britiſh Conſtitution, are thoſe who exerciſe parliamentary functions obliged to profeſs the religion of the ſtate;"

* See Brit. Crit. for May, 1801, p. 549.

and

and he inſiſts, that "the *principle* on which Catholics were originally excluded from Parliament has ceaſed to exiſt, being *deſtroyed* by modern Acts of Parliament, and that the Legiſlature itſelf has acknowledged the perſons who take the Catholic Teſt to be good ſubjects of his Majeſty, and has declared, that, as ſuch, they ought to be relieved from diſabilities *impoſed ſolely and peculiarly on them.*" We ſtate not theſe arguments exactly in the ſame order in which Mr. D. has arranged them, but as the courſe which his reaſoning ſeems to us to take.

Without examining the validity of his inference from the caſe of the Diſſenters (though we think it too much to draw an omiſſion, perhaps caſual, perhaps owing to ſome peculiar circumſtances, into a fixed conſtitutional principle) it will, we apprehend, be obvious, that the caſes of the Proteſtant Diſſenters, and of the Roman Catholics, differ widely from each other, inaſmuch as the former do not acknowledge the juriſdiction or authority of any foreign prince or potentate, either in temporal or *ſpiritual* concerns within this kingdom.

As to the argument that becauſe the *penalties*, and ſome even of the *diſabilities*, impoſed on Roman Catholics, have been taken away, no diſtinction whatever between them and the members of the eſtabliſhed church ſhould remain; but that they muſt be inveſted, in all its plenitude, with political *power*; the diſcuſſion of it would lead us far beyond the limits within which we have hitherto judged it proper to confine ourſelves on this great Queſtion. Mr. Dillon's reaſonings, we have admitted to be ingenious, as they are elaborate. They have not, however, convinced us that it can be expedient or ſafe to admit the profeſſors of a religion, ever hoſtile to our own, into that aſſembly, on which the maintenance of the eſtabliſhed conſtitution, both in church and ſtate, ſo eſſentially depends. On this point, ſome of the arguments of Dr. Duigenan, and others, appear to us unanſwerable. Much of this treatiſe, as of moſt others on the ſame ſide of the Queſtion, is employed in replying to Mr. Reeves's tract on the Coronation Oath. We have (in the article referred to) already expreſſed our opinion upon that ſubject.

ART. 39. *Obſervations on the Income Tax; with Regulations, ſuggeſted for the Security of the Revenue, and preventing the Waſte of public Money. Together with a propoſed Plan for an Auxiliary to the Sinking Fund. By Joſeph Burchell, One of the Joint Clerks to the Commiſſioners of Taxes for Holborn Diviſion, Middleſex.* 8vo. 24 pp. 1s. Jordan. 1801.

Although the public are, no doubt, obliged to every individual who, with honeſt purpoſes, applies his mind to ſo important an object as the improvement and eaſier collection of the revenue, yet, of the numerous volunteers in finance, few have the ſagacity to deviſe beneficial meaſures, or the clearneſs of mind to elucidate and digeſt them.

The writer before us objects to what he calls "an equal tax on an unequal income," ſtating, that "an equal charge, of a tenth only, on an income of forty thouſand pounds, and one of two hundred a year, muſt tend to privation and deſtruction of one claſs, while another en-

joys every luxury." As "men of the pen," who are not likely to be in the higheſt claſſes of income, our *feelings* accord entirely with his opinion; and poſſibly the ſcale of taxation might be regulated in a manner more conſiſtent with the eaſe of the claſſes moſt affected by it, and equally productive to the ſtate. Yet, as the very large incomes are comparatively few, much could not be done for the relief of perſons of this deſcription, without a conſiderable defalcation in the revenue. The temporary nature of this tax alſo renders it the leſs neceſſary to hazard doubtful experiments. Theſe difficulties are, however, trifling compared with that of applying the aſſeſſment to the nature of every man's income, and even (as this author ſeems to propoſe) to his rank, profeſſion, and habits of life. The mode of taxing commercial men according to the ſame rule as land owners, and an increaſing no higher than a ſtationary income, *may*, in ſome degree, produce the conſequences here deſcribed; but, we conceive, an attempt to prevent them by ſuch alterations as could alone be effectual (and which muſt be founded on doubtful ſpeculations) would be a remedy far worſe than the diſeaſe.

The next propoſal is to ſimplify ſchedules of property, and to require a verification, on oath, in the firſt inſtance, appointing perſons of character in every pariſh to adminiſter it. Theſe meaſures, the writer thinks, would (in many inſtances) render printed notices, and even Commiſſioners of Appeal, unneceſſary, as every man would thus charge himſelf. We fear this great confidence would often be extremely abuſed, and an additional temptation to perjury would be held out, which many perſons, now perhaps deterred by the dread of a ſubſequent examination, would find it difficult to reſiſt. Other regulations, of leſs conſequence, are ſuggeſted; one or two of which it might perhaps be adviſeable to adopt. The propoſed Auxiliary to the Sinking Fund (which conſiſts in charging intereſt for public money in private hands, and introducing the law of ſet off) ſeems unexceptionable, but not likely to have, as this author ſuppoſes, a powerful effect.

ART. 40. *Thoughts on Parliamentary Reform, and on Reform in General: in which the Nature of the Britiſh Conſtitution, the Government, its component Parts and Eſtabliſhments, &c. &c. &c. are freely, but briefly conſidered. By an Ex-Member of the preſent Parliament.* 8vo. 52 pp. 1s. Jordan. 1801.

Of this *Ex*-Member it may be ſaid, that he appears rather *ex*centric, that his arguments are frequently *ex*traneous, and his work, upon the whole, ſomewhat *ex*travagant. He propoſes, in the firſt place, to "add to the ſplendor of the Monarchy," and yet "reduce the expences of it:" two very deſirable objects, we admit, but not perhaps ſo eaſily attainable as this worthy gentleman concludes. He begins, by ſtriking off the whole ſalaries from four great offices, giving the poſſeſſors in return four ribbands, with precedence above other Peers. From inferior officers in the houſhold, and (as the author terms it) "mere ſtately departments," he would deduct only a part of their ſalaries, or rather a part of the overplus beyond a certain income. Whether the four great officers thus *reformed* (as the modern term is) would

would be as well pleaſed to barter "ſolid pudding for empty praiſe," as this writer imagines, and whether the ſaving in ſalaries would amount, upon the whole, to any thing that could be deemed a national object, we will not at preſent diſcuſs; but we think it right to inform him, that the part of his plan on which he ſeems moſt to rely, namely, the propoſal "to take on the public account, every fee, and every emolument poſſeſſed by every individual," ariſes from a miſapprehenſion (we had almoſt ſaid ignorance) of the ſubject in queſtion. We believe there is no ſubject on which greater pains have been taken, both by Government and Parliament, to form a juſt and uniform ſyſtem, and none which is involved in more difficulties. At all events, the ſweeping mode which this writer propoſes, would not anſwer his purpoſe ſince, if all fees and emoluments were taken on the public account, the individuals concerned muſt be compenſated, in ſome degree at leaſt, by additional ſalaries, or they would, in many inſtances, literally want bread. If ſuch additional ſalaries, on the one hand, amounted to leſs than the fees before received, the fees themſelves would be very difficult to collect, when they no longer produced that alertneſs and diſpatch of buſineſs for which the perſons concerned had voluntarily and cheerfully paid them. But this matter has ſome time ſince been regulated in moſt of the public offices (though not by one uniform mode in all) and it yet we believe is doubtful, whether any ſaving to the revenue, or any improvement in the diſpatch of buſineſs, will be the conſequence. The remainder of this deſultory tract conſiſts of a long ſpeech which the author would make to the King *if* he were Miniſter; ſome trifling remarks on ſinecure places, penſions, and grants; a ſcheme for a new office for army agency (on which we do not feel ourſelves competent to decide) ſome general obſervations on the duty of Peers; complaints of abuſes in boroughs; and arguments againſt impriſonment for debt. Some of the parliamentary regulations propoſed, particularly as to a bribery oath, and qualifications of members, ſeem not unworthy of attention.

LAW.

ART. 41. *Conſiderations on the Increaſe of the Poor-Rates, and the State of the Workhouſe, in Kingſton-upon-Hull: to which is now added, a ſhort Account of the Improvement in the Maintenance of the Poor of the Town.* 8vo. 98 pp. Robinſon, &c. alſo the Bookſellers in Hull and York. 1800.

We have here two tracts united. The firſt was publiſhed in 1799, "with a view to excite the attention of the inhabitants in Hull, to the numerous abuſes which had long prevailed in the maintenance of the poor of the town." P. 3, (Part ii.) The effort was as ſucceſsful as it was vigorouſly and judiciouſly made. Abuſes were diſcovered ſo numerous and groſs, that the exiſtence of them could ſcarcely have been credited, without actual demonſtration. A general diſpoſition to correct them was happily found (even in a corporate town, ſending members to Parliament) among thoſe perſons who had the chief power to

do ſo, and in the inhabitants of the place at large. The reſult has been, that the poor-rates in Hull, which, on the 1ſt of July, 1799, amounted to 8320l. per annum, were reduced, on the 10th of January following, to 4160l. though, at the latter period, wheat was ſelling at 11s. 6d. per buſhel. The deſerving objects of charity appear to have fared better than before, vice and idleneſs ſeem to be in a great degree extirpated, and habits of virtue and induſtry planted in their room. The proviſion for ſpiritual inſtruction is highly creditable to all parties concerned in it. Moſt juſt is the remark, that "the poor-laws have often been condemned, when, in reality, the fault has been in the indolence or incapacity of thoſe who ought to carry them into execution." P. 43. Mr. Thompſon, the chief author of this reform, has well earned the high eſteem of his neighbours, whether rich or poor; nor is it eaſy to ſay to which of theſe claſſes he has been the greater benefactor. May this, and other ſuch recent examples, pervade and animate every pariſh in the kingdom!

NATURAL HISTORY.

ART. 42. *Inſecto-Theology; or, a Demonſtration of the Being and Perfections of God, from a Conſideration of the Structure and Economy of Inſects. Illuſtrated with a Copper-Plate. By M. Leſſer: with Notes, by P. Lyonet.* 8vo. 439 pp. 6s. Creech, Edinburgh; Cadell and Davies, London.

Leſſer was an author of ſome fame among his countrymen, the Germans, and wrote not only an Inſecto-Theology, but a Litho-Theology. Lyonet was the famous author of the "Traité anatomique ſur la chenille," &c.—a prodigy of phyſiological labour and exactneſs. The origin of the notes of Lyonet upon this work is thus related by himſelf.

"The ſucceſs which this book had in Germany, and the encomiums beſtowed upon it in the Leipſic Tranſactions, induced the publiſher to have it tranſlated into French. He requeſted me to reviſe the manuſcript, and to correct thoſe paſſages which the tranſlator's ignorance of the ſubject might have occaſioned. That I might not deprive the public of the advantage to be derived from a book, intended to promote the glory of God, I undertook the taſk; but I had no ſooner begun than I found that the faults of the tranſlator were not the only ones I had to correct, but that the original itſelf in many places ſtood in need of reviſion and elucidation." P. ix. Beſides ſome notes of the author, to which an aſteriſk is prefixed, there are ſeveral by the tranſlator. The notes are placed at the end, with proper references to the text.

The word inſect is uſed in this work with ſome latitude, as is explained in the following paſſage of the introductory advertiſement, which it will be uſeful for readers to know. "As the original work was publiſhed before the accurate definition of an inſect was given by Linnæus, the word is uſed much more looſely than at preſent. By Leſſer, all the animals that compoſe Linnæus's claſs of vermes are called inſects; and even Lyonet, who defines an inſect to be an animal with an external ſkeleton, gives the ſame name to ſnails. The naturaliſt, accuſtomed to the ſtrict acceptation of the term, will revolt at this inaccuracy; but it was thought better to retain the expreſſion." P. xi.

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The uſe and pleaſure of a work like this will not require to be explained, to thoſe who have ſeen the excellent writings of Ray and Derham. Abundance of very curious information is here accumulated, eſpecially in the notes; and though the tranſlator modeſtly apologizes for the ſtyle, we ſee nothing in it at which ſound criticiſm ought to take offence: on the contrary, it appears to us unuſually ſimple and chaſte.

ART. 43. *Elements of Botany. Illuſtrated by Sixteen Engravings. By John Hull, M. D. Member of the Corporation of Surgeons, and of the Phyſical Society of London, of the Natural Hiſtory Society of Edinburgh, and Secretary of the Literary and Philoſophical Society of Manchester. In Two Volumes.* 8vo. About 800 pp. 18s. Clarke, Mancheſter; Bickerſtaff, London. 1800.

"Botany," ſays this author, "is that branch of Natural Hiſtory which treats of vegetables, and includes not only the knowledge of them, but the conſideration of every circumſtance relative to them, as their ſtructure, functions, properties, uſes," &c. As this ſcience has of late years been cultivated with great aſſiduity, ſyſtems of it have been multiplied in a great variety of forms; but among theſe works there have been few, if any, which contained ſo much, within ſo ſmall a compaſs, as this compilation by Dr. Hull.

Though this author ſtrictly follows the Linnæan Syſtem, and defends it with great ſkill and judgment from the reducing plans of Thunberg and others, he gives a diſtinct, though comprehenſive view, of other methods. He alſo explains at large the terms adopted by Hedwig in his Syſtem of Moſſes, and by Gærtner in his very elaborate and excellent work on Fruits and Seeds. He gives alſo both an Engliſh and Latin dictionary of Botanical terms. He tranſlates the Linnæan terms into Engliſh, in our opinion, with more judgment and taſte than was formerly done by the Lichfield Society. His deciſion, at the cloſe of his Preface, on the ſubject of the four claſſes which Thunberg retrenched, being the reſult of due examination, deſerves, we think, to be made known.

"To conclude," he ſays, "after a careful conſideration of the objections raiſed by Profeſſor Thunberg, againſt the four claſſes, *Gyandria*, *Monœcia*, *Diœcia*, and *Polygamia*, I am of opinion that they are founded upon true principles, and only liable to particular exceptions, in common with all the other claſſes; and that the abolition of them will, by the confuſion it has introduced into botanical writings, rather retard than promote the extenſion of the ſcience." P. xxxii.

In this opinion we moſt cordially unite, and hope that the manner in which it has been defended by Dr. Hull, will tend to recal botaniſts from that rage of innovation, which threatens to deſtroy the uſe of the Linnæan Syſtem, by gradually reducing the number of its claſſes. Could they be reduced to three or four, how little better would they be than no claſſification at all.

In his popular illuſtration of the Linnæan diviſions, the author is rather unhappy in comparing ſpecies to pariſhes, and varieties to villages. If the ſpecies are pariſhes, the varieties are more like extra-parochial ſpots.

MISCELLANIES.

ART. 44. *A Method of making Abridgements; or, eaſy and certain Rules for analyſing Authors. Divided into Two Parts; the Firſt, containing preliminary Explanations, and the Rules for making Abridgements; the Second, the Application of thoſe Rules to various Selections from the beſt Authors. By the Abbé Gaultier. Part the Second.* 4to. 130 pp. 10s. 6d. Elmſly, Newberry, &c. 1801.

The merits of the Abbé Gaultier's improvements in the art of analyſis, were mentioned in the Britiſh Critic for September laſt. This Second Part exemplifies the method of the author, by applying, it firſt, to the eleven conſecutive papers in the Spectator, on the Pleaſures of Imagination; ſecondly, to the Sermon of Biſhop Atterbury, on the duty of praiſe and thankſgiving; 3dly, to Dean Swift's Propoſal to the Earl of Oxford, for correcting, improving, and aſcertaining the Engliſh language. They are the ſame works on which Blair has commented in his *Lectures on Rhetoric*, &c. and evidently derive a new and material illuſtration from this method. The talents of this author, and particularly his ſkill in the arts of inſtruction, have gained him a patronage highly honourable, among the moſt illuſtrious families in this kingdom, and we doubt not that the preſent work will materially contribute to extend his general fame.

ART. 45. *Thoughts on the Frequency of Divorces in modern Times, and on the Neceſſity of Legiſlative Exertion, to prevent their increaſing Prevalence. By Adam Sibbit, M. A.* 8vo. 54 pp. 2s. Cadell and Davies. 1800.

Mr. S. propoſes to conſider ſome of the cauſes which have a tendency to produce the crime of adultery; and then to make a few obſervations on the adoption of meaſures to prevent it. (P. 6.) He takes a view of the education, habits, and manners of the women of the preſent age; preſenting to us a very unfavourable, but, we hope, exaggerated account, of the ſyſtem of modern female education, in our faſhionable boarding-ſchools, and indeed all over the kingdom. (Pages 9 10, &c.) We aſſent, however, to his reprobation of many books, which tend to relax and deprave the minds of females; ſuch as have been furniſhed by Rouſſeau, the German noveliſts, the Engliſh author of the Monk, &c. who ſeem to have written for the expreſs purpoſe of corrupting the minds of their readers. "The Cyprian dreſs, and Cyprian manners of [ſome among] the ladies of our times, and the ſpirit of *oſtentation* which marks the preſent age," are reprobated with due ſeverity. (Pages 19. 20.)

The proſligacy of Roman women in former times, and of French women in late times, is alledged to have been the principal cauſe of the ruin which befel each of theſe people. The *meaſures* to be adopted, for preventing the crime in queſtion, are not ſet forth with ſufficient diſtinctneſs; and the whole tract, though evidently written with the beſt intentions, is leſs argumentative and more declamatory and verboſe, than the friends of religion, morality, and ſocial order, might deſire.

ART. 46. *The Creation; in Six Books. After the Manner, and as an introductory Companion, to the Death of Abel and Death of Cain. By William Henry Hall, Author of the Royal Encyclopædia, &c.* 8vo. 145 pp. 2s. 6d. Crosby and Letterman. 1801.

Poems in prose (if the terms do not, as we think they do, involve a contradiction) are not, even when well executed, agreeable to our taste. They are, for the most part, minute and tedious, or bombastic and extravagant. Of all these qualities, the performance before us has its due share. The simple and sublime narrative of the creation, in Scripture, is not always dilated to advantage, even by Milton himself. What must it be in the hands of an inferior writer, in a prose composition, like the present, which describes the mode and process of the creation in minute and affectedly scientific terms, and puts a number of pompous and vain-glorious speeches, more proper for some boastful tyrant on the stage, into the mouth of the Supreme Being? Where, however, a work seems to have been written with good intentions (which the very respectable patronage implied by the dedication imports) we refrain as much as possible from severe censures. The Death of Abel, by Gessner (of which this book professes to be an imitation) has some pathos and interest; but in that Poem the story is, in a great measure, domestic, and in itself affecting. Here the subject is above the grasp of human intellect; and the writer's knowledge savours of pedantry, as his piety is, we fear, not a little tinctured with enthusiasm.

ART. 47. *Another Essence of Malone, or the Beauties of Shakspeare's Editor.* 8vo. 128 pp. 3s. 6d. Becket. 1801.

The man who invented second parts often seems to deserve a share of the anathema which has sometimes fallen upon the inventor of fifth acts. We have here a second Essence of Malone, so extravagantly witty, and so utterly confused, that to read it through seems an absolute impossibility. Yet the criticism enveloped in this strange vehicle appears almost uniformly to be just. The brief result is this, that the person attacked is (which cannot be denied, and was well known to accurate observers before) in general unfortunate in his remarks on syllables and rhymes; and that he has bestowed too minute an attention on the not very important point of the exact spelling of Shakespeare's name; and this attention also not always successful. But why all this eagerness of attack on these points; which, after all, will leave Mr. M. the character of a very diligent, and, generally, a very useful editor? We fear chiefly for the purpose of making a book, which certainly is made, in this instance, with as little skill as temperance. The most amusing part of this tract is the tale of Abel, the famous musician, and the Sermon; but told with rather too much ambition of facetiousness, and in fact but too literally applicable to the case.

ART. 48. *An Examination of the Merits and Tendency of the Pursuits of Literature. Part Second. By W. Burdon, M. A. formerly Fellow of Emanuel College, Cambridge.* 8vo. 143 pp. Brown, Newcastle upon Tyne; Clarke, London. 1800.

"Je tiens," says Moliere in one of his prefaces; "aussi difficile de combattre un ouvrage que le public approuve, que d'en défendre un qu'il

qu'il condamne." In the former of theſe attempts Mr. Burdon labours hard, againſt all probability of ſucceſs; and hopes, no doubt, to perſuade the multitude, who have admired the P. of L. that they ought to have waited for his deciſion, before they ventured to form an opinion. We, however, are among the ſtubborn readers, who are determined to think for themſelves; and when we ſee that the perſons whom this examiner panegyrizes, are ſuch as Mr. Flower, the Cambridge printer (a true account of whom, from his own actions, was given in our Review for Auguſt laſt, p. 123) we cannot wonder that he ſhould be hurt at the popularity of that poem, or conceive that the author of it can poſſibly wiſh for his approbation. How far Mr. B. may find it anſwer to go on lecturing the public, on a queſtion which has been decided ſtrongly againſt him, it is not for us to gueſs; but the proſpect is formidable, if he is to proceed on the ſcale he has hitherto employed; for this ſecond pamphlet, of 140 pages, takes him only a very little way into the ſecond Dialogue. Every thing, which can be made the ſubject of a remark or cavil, is taken up. The former part of this publication was noticed in vol. xvi. p. 691.

ART. 49. *Pictureſque Views, with an Hiſtorical Account of the Inns of Court in London and Weſtminſter. By Samuel Ireland, Author of a Tour through Holland, Brabant, &c. of Pictureſque Views of the River Thames, Medway, Avon, and Wye; and of Graphic Illuſtrations of Hogarth, &c.* Large 8vo. 2l. 2s. Egerton. 1800.

The author of this work has paid the great debt of nature; it ſhall not, therefore, be our part to exaggerate any demerits which cannot now be reformed, or to bring back to the recollection of the reader errors which may well be forgotten. As far as this volume may be conſidered as increaſing the materials for a ſyſtematic hiſtory of the metropolis, it is certainly acceptable. In other reſpects, it ſeems rather to have been intended as a vehicle for the plates, which are executed with conſiderable ſkill and merit, and indeed are ſuperior to thoſe which adorn Mr. Ireland's former productions. The work is dedicated to the late Lord Chancellor, now Earl of Roſslyn.

ART. 50. *Les Saiſons pour l'Enfance et la premiere Jeuneſſe ou Dialogues amuſans, moraux et inſtructifs entre une mere et ſes enfans par la Comteſſe de Fouchecour née Grant, dediées à l'Honourable Lady Honywood.* 12mo. 3s. 6d. Dulau. 1801.

A very entertaining and uſeful little book for children, ſomewhat reſembling, though on a leſs enlarged plan, the work of Dr. Aikin's, called the Calendar of Nature, which was exceedingly well received.

ART. 51. *The true Lover of his Country; or, a Treatiſe on Sovereignty, with Reſpect to its Origin, its Object, its Functions, and its ſeveral Modifications; with a conciſe Deſcription of the Revolutions of the Roman Republic, of the Kingdom of England, and more particularly that of France. By M. Clemence.* 12mo. 3s. 6d. Dulau. 1801.

This work, which is publiſhed both in French and Engliſh, is a ſelection of the ſentiments of various authors, upon the ſubjects detailed

so circumstantially in the title-page. The intention is obviously good, and is meritoriously executed; it will be useful for students in either language; but perhaps it would have been more so, if the particular passages introduced had been assigned to their respective authors.

ART. 52. *The German Museum, or the Monthly Repository of the Literature of Germany, the North, and the Continent in General. In Two Volumes.* 8vo. 11. 1s. Geisweiler. 1800.

This collection was originally published in numbers; they are now formed into two volumes, and altogether compose a most agreeable miscellany. They exhibit specimens of the best and most popular works circulating on the continent; but we are not sorry to observe, that the English taste for that species of German literature, which for a time was eagerly received among us, is rapidly on the decline. We have long been ridiculed in Germany for the admiration which has been paid to the performances of Kotzebue; an author, who has never been much esteemed among those who were the best judges of his real value, and who seems to have little claim to attention beyond that of affected eccentricity of sentiment, of a vapid and false sensibility, and of a suspicious and defective morality.

ART. 53. *Juvenile Biography; or, Lives of celebrated Children, inculcating Virtue by eminent Examples from real Life: to which are added, Moral Reflections; addressed to the Youth of both Sexes. By Mr. Josse, Professor of the Spanish and French Languages. Translated by Mrs. Cummyng, Translatress of Estelle. In Two Volumes.* 12mo. 6s. Dulau. 1801.

This is doubtless a proper and very entertaining book for children; but we think the *translatress* might have employed her time and talents to a better purpose.

ART. 54. *A Narrative of the Life of Sarah Shade, born at Stok Edith in the County of Hereford, containing many well-authenticated and curious Facts, more particularly during her Voyage to the East-Indies, in the New Devonshire Indiaman, in the Year* 1769, *and in traversing that Country in Company with the Army at the Sieges of Pondicherry, Velore, Negapatam, &c. &c. together with some extraordinary Accounts of the Ferocity of Tigers, Jackals, Pish Dogs, Vultures, &c. taken down by some Gentlemen, and published for her Benefit.* 8vo. 2s. Hatchard. 1801.

If this be what it professes, we wish it success; but it has not much recommendation in itself.

ART. 55. *The Two Princes of Persia. Addressed to Youth. By J. Porter.* Crown 8vo. 117 pp. 3s. Crosby and Letterman. 1801.

In this little volume an Eastern sage is represented as instructing two Persian Princes, his pupils, by precepts and short stories applied to every perverse inclination, or reprehensible action that he observes in them. By this mode of education he succeeds so well, that the elder of the

Princes,

Princes, though naturally haughty and paſſionate, proves, on his acceſſion to the crown, humble in his thoughts, and gentle in his temper; the younger, who at firſt ſhowed ſymptoms of an indolent and trifling diſpoſition, becomes active and energetic; and both, although of oppoſite characters, unite in firm and affectionate friendſhip. There is not, it is true, much novelty in the deſign or execution of this little work; but the maxims laid down are, generally ſpeaking, juſt; and the book is not unworthy of admiſſion into thoſe uſeful libraries for children, which the preſent age has produced.

ART. 56. *A Review of the Muſical Drama of the Theatre-Royal, Drury Lane, for the Years* 1797, 98, 99, *and* 1800: *which will tend to develope a Syſtem of private Influence injurious to Muſical Emulation, and Public Entertainment; and to elucidate ſeveral intereſting Points of Matter in Mrs. Plowden's late diſtinguiſhed Publication. Addreſſed to the Proprietors of the Theatre. By R. Houlton, M. B.* 8vo. 80 pp. 2s. Weſtley, &c. 1801.

A formidable attack upon Mr. Kelly, of Drury-Lane Theatre, as practiſing many undue arts, to ſecure to himſelf the excluſive advantages of the muſical department in that houſe, is carried on throughout this pamphlet. In the diſpute we have no inclination to interfere. Certain it is, that ſeveral very curious allegations are urged againſt the perſon accuſed; but whether any thing can be ſaid in reply, remains to be diſcloſed. The piece which particularly occaſioned this diſcuſſion, is Wilmore Caſtle, an Opera, by the author of this tract; of which, as a drama, we found ourſelves unable to give much commendation*. The "diſtinguiſhed publication of Mrs. Plowden," is an Opera, entitled Virginia, the Preface to which is here reprinted (p. 35) as containing allegations ſimilar to thoſe of Mr. Houlton. The Opera itſelf, after the *diſtinction* thus attributed to it, we ſhall take an early opportunity to examine. Acuteneſs and vivacity are manifeſt in the mode of urging the charges here made, which are ſuch as the public has reaſon to reſent, if they appear to be well-founded.

ART. 57. *Elements of German Converſation, upon the Plan of Perrins's Elements. By George Crabb.* 12mo. 114 pp. 2s. bound. Booſey. 1800.

We have already commended ſome of Mr. Crabb's publications on the German language. The preſent is a vocabulary divided into ſections, each of which is followed by a ſet of examples, in which the words are applied. It appears to be a very convenient book to furniſh and direct the ſtudies of learners.

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* The firſt edition was noticed in March laſt, p. 314, and the ſecond very briefly, with three others, in April, p. 434.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 58. *Notions mathématiques de Chymie et de Médecine, ou Théorie du feu, où l'on démontre par les causes la lumière, les couleurs, le feu, la fievre, nos maux, la clinique.* Par Antide Mangin, *docteur médecin du Jura.* Paris, 1800. 8vo. 334 pp. Pr. 4 fr. 25 cent.

Nothing can be more extraordinary than the ideas on which the author eſtabliſhes his ſyſtem of condenſations and dilatations, unleſs it be perhaps the jargon adopted by him to expreſs them. "Guidé," ſays he, "par le compas de Newton et la boussole de Lavoiſier, le timon de la clinique à la main, j'ai tourné le cap vers la ſcience que je profeſſe, celle de guérir; au rétour, j'apporte la ſolution des problêmes de l'homme ſain et malade, et par elle celle des phénomènes naturels.... Je conviens, que l'objet de mes méditations étoit circonſcrit; tant que l'ennemi ſous la hache duquel je tomberai, n'avoit attaqué que les ouvrages avancés, je l'avois combattu mollement; mais déjà il avoit plus d'une fois pénétré juſqu'au cœur de la place. Pour le chaſſer, il m'en avoit coûté du ſang, je n'en pouvois perdre beaucoup; il falloit pourvoir à des moyens de reſiſtance moins abſomptifs; tel étoit mon unique point de mire. Je cherchai dans une maladie purement chymique, dont la cauſe pût m'être connue, et qui fût douée du même mouvement de principes que celle dont je ſuis atteint. Je la trouvai dans la *mitte* et le *fronton*, affection particulière aux hommes courageux qui ſe dévouent aux dernières fonctions de la ſociété, l'exponction des larmes déterminées par l'une, la cécution dont frappe l'autre, me préſentèrent non ſeulement la théorie des intumeſcences indolentes et des frigeſcences douloureuſes qui caractériſent le rhumatiſme chronique, mais encore celle du vomiſſement, de laquelle ſe déduiſoit ſans peine le mouvement périſtaltique. Pour parvenir à ces réſultats, je n'avois employé que des condenſations et des dilatations: j'avois beau parcourir la création entière, partout je retrouvois ces mêmes phénomènes, l'un produit par le froid, l'autre par la chaleur. La nature, m'écriai-je, ne nous en impoſe que par une ſimplicité inimaginable, purement pyrotechnique; elle n'a pas d'autres puiſſances que ſes condenſations et ſes dilatations, tels ſont les deux voiles dont elle couvre toutes ſes œuvres. L'un d'eux avoit été heureuſement ſoulevé par la chymie, l'autre n'offroit rien de ſi étonnant que d'être ſi voiſin de l'homme, et qu'il ne la pénétrât pas. Déchirons-le, avons nous dit, ſi nous parvenons aux cauſes prémières des dilatations et des condenſations, la nature n'aura plus de ſecrets, et le grand livre de ſes merveilles ſera réduit à un petit nombre de feuillets qui ſeront auſſi ſimples qu'elle l'eſt elle même. Je ne me trompois pas; enſemble parcourons le peu de pages qu'ils contiennent."

We ſhall only obſerve, that if nature has really entruſted the knowledge of her ſecrets to Mr. *M.* ſhe has certainly, at the ſame time, witheld from him the means of communicating them, in an intelligible manner, to others. *Magaz. Encyclop.*

ART.

ART. 59. *Hiſtoire naturelle des quadripèdes ovipares, par* F. M. Daudin, *membre des ſociétés d'hiſtoire naturelle et philomatique de Paris; avec des gravures faites et enluminées ſur les deſſins d'après nature, par* J. Barraband. *Deuxième livraiſon.* Paris.

This ſecond *livraiſon* is compoſed of ſix plates, repreſenting, 1. the *hyla viridis*; 2. the *hyla boans*; 3. the *hyla venuloſa*; 4. the *hyla lactea*, and *hypochondrialis*; 5. the *hyla lateralis*, and the *hyla bilineata*; and, laſtly, 6. the *hyla marmorata*; each engraving being accompanied with two pages of text. We are informed likewiſe, that when the thirty *livraiſons*, of which this work is to conſiſt, are finiſhed, the author will publiſh a volume in quarto, with the title, *Traité élémentaire et complet de l'hiſtoire naturelle des quadrupèdes ovipares*, written on the ſame plan with the firſt volume of the treatiſe on *Ornithology*, publiſhed ſome months ago. *Ibid.*

ART. 60. *Dictionnaire portatif de la Fable, pour l'intelligence des poëtes, des tableaux, ſtatues, pierres gravées, médailles et autres monuments relatifs à la mythologie, par* Chompré. *Nouvelle édition revue, corrigée et conſidérablement augmentée, par* A. L. Millin, *garde des médailles, pierres gravées, et antiques de la bibliotheque nationale, profeſſeur d'hiſtoire et d'antiquité, &c.* 1 vol. 8vo. of more than 1000 pages. Pr. 8 fr. 50 cent. Paris.

As the author was not publiſhing an original work, but only making additions to, and improvements in, that of *Chompré*, he has availed himſelf of all the exiſting materials, and ſometimes borrowed entire articles from other writers. The works to which he has had recourſe, after the claſſics, and beſides a very great number of particular diſſertations, are thoſe of *Banier*, *Heyne*, *Voſs*, *Boettiger*, *Hermann*, *Lenz*, *Moritz*, *Seybold*, *Rambach*, *Voelkel*, *Siebenkees*, *Larcher*, *Delandine*, *Dupuis*, *Baſſville*, *Zoëga*, *Leſſing*, *Vogel*, &c. the excellent dictionary of *Heredich*, written in Germany, and reviſied by *Schwabe*, that of *Nitſch*, and the Engliſh *Dictionary* of *Riley*. Many articles have likewiſe been extracted from the learned author's Courſe of Lectures on Antiquities; and the account, or deſcriptions, of the different monuments, from the moſt conſiderable and univerſally eſteemed engravings, ſuch the *Statutes* of *Roſſi*, the *Monumenti inediti* of *Winkelman* and *Guattani*, the *Florentine*, *Veroneſe*, *Pio-Clementine* and *Capitoline Muſeums*; the *Antiquité expliquée* of *Montfaucon*; the *Recueil d'Antiquités* of *Caylus*; the *Villa Pinciana*, the *Galleria Giuſtiniani*; the *Greek Vaſes* of *Paſſeri*, *Hancarville*, and *Fiſchbein*; the *Paintings* of the *Herculaneum*, thoſe of the *Tombs of the Naſos*, of the *Baths of Titus*; the *Pierres gravées* of *Mariette*, *Ficoroni*, *Lachauſſe*, *Gravelle*, *Stoſch*, *Lippert*, and *Taſſie*; thoſe of the *Cabinets of Orleans* and of *Vienna*; the *Lamps* of *Bartoli* and *Paſſeri*; the *Medals* of *Hunter*, *Vaillant*, *Seguin*, *Patin*, *Morel*, *Magnan*, *Geſſner*, *Eckhel*; the *Medallions* of *Décamps*, *Albani*, *Carpegna*, and of the *Cabinet du Roi*; the *Inſcriptions* of *Gruter*, *Muratori*, *Marini*, &c. &c. *Ibid.*

ITALY.

ITALY.

ART. 61. *Mumiographia, Muſei Obiciani,* &c. Padua, 1800. 4to. 65 pp. with two Plates.

In this work the learned and indefatigable author, *Paulinus à Sto. Bartholomæo*, deſcribes an Egyptian mummy, covered with hieroglyphics, which had attracted his attention, when, in the month of July, 1799, he had been, together with Cardinal Borgia and Dr. Florian Caldani, to ſee the magnificent muſeum of the Marquis *Thomas de Obiciis* at Catajo, near Padua. Mr. *Edward Wortley Montague*, celebrated for his travels and his ſingular adventures, had enriched that muſeum with this mummy before his death, which happened at Padua in 1776. The amateurs of antiquity will read with much pleaſure this memoir; in which, beſides the deſcription of the mummy, are to be found a great number of intereſting obſervations.

Mr. *P. à Sto. B.* is likewiſe employed in preparing a new and greatly augmented edition of his *Grammatica Samſcredana*, with Latin characters, for the uſe of Europeans.

GERMANY.

ART. 62. Joh. Gurlitts *Verſuch über die Büſtenkunde.—Eſſay on Buſts, by* J. Gurlitt. Magdeburg, 1800. 4to. 91 pp.

Mr. G. has before publiſhed ſeveral valuable works on the ſubject of Archæology. In the preſent one, which is peculiarly important, he treats of antique buſts; his diſſertation is divided into ſix parts.

The author firſt gives an account of the origin and uſe of *heads*, of *Hermès* and of antique buſts. By the term *Hermès* are underſtood heads placed on a ſquare baſe, becauſe *Hermès (Mercury)* had been repreſented in this manner. Thus we ſay *Hermathene*, to indicate a *Minerva* ſo placed; *Hermerotes*, to denote a Cupid of the ſame form, and not, as has been imagined, to ſignify the double heads of *Mercury* and *Minerva*, of *Mercury* and *Cupid*, &c.

Mr. G. gives an alphabetical catalogue of 375 buſts, of all kinds, ſtill exiſting. The authors from whoſe works he has formed it are chiefly *Urſini*, *Bellori*, *Sandrart*, the *Capitoline* and *Pio-Clementine* muſeums.

ART. 63. *Reiſe nach Troas oder Gemählde der Ebene von Troja in ihren gegenwärtigen Zuſtande vom Bürger* Lechevalier. *Nach dem Franzöriſchen der zweyten Ausgabe frey bearbeitet, von* C. G. Lenz, *Profeſſor am Gymnaſium zu Gotha.—Voyage to the Troad, or deſcription of the Plain of Troy in its preſent State, by* Lechevalier. *Freely tranſlated from the Second French Edition, by* C. G. Lenz, *Profeſſor in the Gymnaſium at Gotha*, with Eight Engravings, and a Chart. Altenburg and Erfurt, 1800; 271 pp. in 8vo.

A work had already been publiſhed, on the Plain of Troy, by Mr. *Lenz*, after a manuſcript of the Duke de *Choiſeul*, which had been ſent to him from Tranſylvania, in which he had given an account of the ſcene of the Iliad, according to Homer. Since that time, he has publiſhed this German tranſlation of the ſecond edition of the excellent work of Mr. *Lechevalier*, on the Plain of Troy. Beſides this verſion,

well

well executed, and accompanied with notes, Mr. *L.* publiſhes in this volume a letter, which had been addreſſed to him by Mr. *Akerblad*, who had reſided for ſeveral years as Swediſh Secretary of Legation at Conſtantinople, and who, in 1792 and 1797, had viſited the Troad. This letter contains different obſervations on the work of *Lechevalier*; and, among other things, an inſcription, copied by Mr. *Akerblad* near Tſchiblak; an exact copy of the inſcription, publiſhed No. V. of the work of *Lechevalier*, pp. 262 ſeqq.; a copy of what is ſtill remaining of the Sigean inſcription; ſome other inſcriptions found in the Troad by an Engliſh merchant, *Willis*, ſettled in the Dardanelles, in whoſe houſe Mr. *Akerblad* copied them, in 1792, &c. The other additions conſiſt of two letters from Major *Schwartz*, one of them to Mr. *Heyne*, the other to Mr. *Lenz*; another from the Swediſh Major *Helwig* to Mr. *Heyne*, alſo relating to the Troad; and, laſtly, ſome obſervations of the late Mr. *Kaeſtner*, Profeſſor at Göttingen, on the height of Mount Athos.

ART. 64. Petri Camperi, *ſummi medici, diſſertationes decem, quibus ab illuſtribus Europæ, præcipuè Galliæ, academiis palma adjudicata.— Accedunt ejuſdem de optima agendi vel expectandi in medicina ratione liber ſingularis, et diſſertatio de forcipum indole et actione. Vol. ſecundum et ultimum*; cum tabulis in ære expreſſis. Lingen, 1800. 834 pp. in 8vo.

The *firſt volume* of theſe very valuable Diſſertations was publiſhed in 1799. In this *ſecond volume* we have the following articles, beſides thoſe ſpecified in the title: 7, *De remediorum ſpecialium requiſitis, genuina hiſtoria, actione, et optima adminiſtrandi methodo; necnon de morbis, quorum ſpeciales curationes deſiderantur*; to which the prize was awarded in 1779, by the Royal Academy at Dijon; 8, p. 129, *Diſſertatio de ſomni et vigiliæ indole atque uſu in morbis qui manu curantur*; which, in 1781, obtained the prize from the Royal Chirurgical Society at Paris; 9, p. 227. *Solution de la queſtion: comment le vice des différentes excretions peut influer ſur les maladies chirurgicales? et quelles ſont les regles des pratique, relatives à cet objet*; to which the prize was likewiſe adjudged in 1782, by the ſame ſociety; 10, p. 389, *De hydrope*, to which the prize was given by the Royal Medical Society at Paris, in the ſame year, and which was alſo publiſhed in 1788, in the ſixth volume of the *Mémoires de la Société Royale de Medecine* at Paris. The three annexed plates belong to the laſt Diſſertation, *De forcipum indole et actione.*

Jena ALZ.

ART. 65. *Codices manuſcripti theologici bibliothecæ Palatinæ Vindobonenſis Latini aliarumque Occidentis linguarum. Volumen I. codices ad Caroli VI. tempora bibliothecæ illatos complexum Pars I.—III.* 3358 Col. together with a double Index.—*Vol. II. codices à Caroli VI. temporibus bibliothecæ illatos complexum, Pars I. Recenſuit, digeſſit, indicibus inſtruxit* Michael Denis, *a concil. aul. Aug. et ejuſdem bibliothecæ primus cuſtos.* Vienna, 1799. 1116 Col. Fol.

The theological manuſcripts deſcribed in this very important and accurate work, are divided by the learned author into *hierographici, hermeneutici,*

meneutici, patriſtici, dogmatici, polemici, aſcetici homiletici, liturgici, ſynodici. The *codices*, of which an account is given in the *firſt volume*, amount to 975; and thoſe in the *firſt part* of the *ſecond volume* to 475. Mr. *Denis* has, as far as was poſſible, aſſigned the ages of the different MSS. and we are preſented with *fac ſimiles* of the characters of two of them only. Among the moſt ancient may be reckoned a *Codex Hilarii de Trinitate*, belonging to the fourth, fifth, or ſixth century; and future editors of that Father, as alſo of *Lactantius*, *Cyprian*, *Bede*, *Iſidorus* of Seville, *Rhabanus Maurus*, *Petrus Longobardus*, &c. and of the Chriſtian Latin poets, will find a conſiderable ſtore of new materials either tranſcribed into, or pointed out by, this catalogue.

We muſt not forget to obſerve, that where articles in other departments of literature are found, bound up in the ſame volume with theological works, they are likewiſe deſcribed with them. *Ibid.*

HOLLAND.

ART. 66. *Berichten van de Zendingen der Euangeliſche Brædergemeente onder de Heidenen.—Accoun: of the Miſſions of the Evangelical Brotherhood among the Heathen.* No. 3—4; from p. 163 to p. 315. Zeiſt and Amſterdam.

The *third* part contains, 1. The Continuation of the Account of the Miſſions of the Brotherhood among the Heathen. 2. The Journey of *Hans Wied* from Paramaribo to Hoop in the year 1794. In the former of theſe articles, we are preſented with the hiſtory of the endeavours of the Brotherhood to propagate the Goſpel among the Laplanders and Samojedes; of the Miſſions to Georgia, Surinam, and Berbice. The latter of theſe articles gives an account of the ſituation of Hoop, and of the meaſures adopted there for the purpoſe of the miſſion. The author, accompanied by his wife, left Paramaribo on the 1ſt of July, and returned thither on the 16th of September. In p. 229, he deſcribes the preparation of the Indian beer from the caſſabi root, which was firſt chewed by an old woman. Many other cuſtoms of the Indians are likewiſe here noticed.

The *fourth* number comprizes, 1. The Life of *Matthew Stach*, the firſt Miſſionary to Greenland, who died, 1787, in the 77th year of his age. 2 and 3. Obſervations on the State of the Miſſion, from the middle of the year 1795 to 1797, and from the 1ſt of July, 1797, to the 30th of June, 1798, at Paramaribo; among the Hottentots, at Baviaanſkloof; in Greenland, Labrador; in the Weſt Indies, in Antigua, St. Kitt's, St. Thomas, Santa Cruz, and St. John; as alſo in North America.

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

W. W. will find our ſincere and candid opinion on the work he recommends, in the Review for the preſent month. If we cannot be ſo unlimited in our applauſe as the perſons he mentions, he may recollect, that the very circumſtances which remove the limits of their praiſe, are likely to produce a contrary effect on our deciſion. We have been much urged on the ſubject of this book, and have ſpoken with reflection and care.

To *J. S.* who wrote on the ſame ſubject, and whom we anſwered laſt month, we now add, that we are ſorry it was not in our power to decide more according to his wiſhes.

We cannot ſuppoſe *C. S. S.* to be ignorant, that the Elements of Euclid are the proper work for commencing the ſtudy of mathematics; yet what elſe can we conſiſtently recommend? The editions of Euclid are many, and a very good one added to the number, was reviewed by us laſt month, p. 498.

LITERARY INTELLIGENCE.

Mr. William Smith, Member of the Bath Society of Agriculture, is printing a work on the natural order of the various ſtrata in different parts of England and Wales, with practical obſervations.

Dr. Watkins has it in contemplation to publiſh an account of the Clergy of the Church of England who were ſufferers in the Great Rebellion, an improved edition of Walker's Sufferings of the Clergy; to be compriſed in two volumes, octavo.

The *Rev. John Moore*, Preſident of Sion College, is preparing Notes on the Latin Sermon which he preached before the Clergy, on the Seventy Weeks of Daniel, and is about to publiſh at their requeſt.

Sir Henry Englefield has in the preſs a *Walk through Southampton*, which compriſes an intereſting ſurvey of the long neglected antiquities of that town, and will contain engravings of ſome of the moſt remarkable objects.

A new tranſlation, in French, of *Pope's Rape of the Lock*, will be publiſhed in a few days, handſomely printed in poſt quarto, with notes, by the tranſlator, *Mr. Deſmoulins*, of Southampton.

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FOR

JULY, AUGUST, SEPTEMBER, OCTOBER, NOVEMBER, AND DECEMBER.

M DCCCI.

Χαλεπὸν, ἄνθρωποι ὄντα, μὴ διαμαρτάνειν ἐν πολλοῖς, τὰ μὲν ὅλως ἀγνοήσαντα, τὰ δὲ κακῶς κρίναντα, τὰ δὲ ἀμελέστερον γράψαντα. GALEN.

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PREFACE.

AMONG the proſpects of Peace, few are more pleaſing to a true critic, than that of ſeeing literature flouriſh, the commerce of learning renewed, and ſecurity and leiſure prepared for thoſe on whom the Muſes ſmile, or whom inventive Genius qualifies to increaſe the triumphs of art, or extend the boundaries of knowledge. That hope is now conceded to us, and we truſt our future volumes will record as realized, what we at preſent hail as probable. Yet there are enemies with whom, for the ſake of public happineſs and tranquillity, BRITISH CRITICS muſt not make even a moment's truce. Theſe are, the aſſailants of religion, infidelity and impiety; or the diſturbers of the ſtate, faction and diſloyalty; enemies, whoſe inroads called us from our voluntary ſtudies, to a ſtate of literary warfare; to wield the pen, and ſhed the ink, which otherwiſe would have been quietly conſumed, in defence of all that we hold ſacred in religion, valuable in law, or uſeful in ſociety. Thoſe enemies, as we cannot hope to drive them from the field, we muſt always be prepared to combat: happy if we may at leaſt preſerve the *ſtatus quo*, prepared for us in church and ſtate, by our honeſt and judicious anceſtors. Dulneſs, Ignorance, and their companion Impudence, we muſt alſo oppoſe; but not ſo much in the character of enemies with whom we are to contend, as in that of delinquents whom it is our office to puniſh. Not that infidelity and ſedition diſdain even theſe aſſociates; but ſtill, whatever

ever the main force may be, the parties that are formed of ſlaves may ſafely be encountered with whips inſtead of ſwords. In our Prefaces, however, we wage no hoſtilities; our buſineſs here is only to recount and pay honour to our friends.

Divinity.

Influenced by the importance of the work to theological ſtudy, we cannot heſitate to give the firſt place here to the elaborate Edition and Collation of *the Septuagint*, by *Dr. Holmes**. Amidſt the ſhades of difference to be found among the opinions of learned men, concerning the particular uſes of this venerable verſion, all who are competent to judge, will pronounce it to be highly valuable; will ſee with pleaſure its advance through the three firſt books of Moſes, and be ready, doubtleſs, to aſſiſt with patronage the completion of a work ſo excellent. The friends of biblical criticiſm will receive alſo with peculiar ſatisfaction, a Verſion of the Prophet *Hoſea*, produced by the labour, and illuſtrated by the ſagacity, of the acute and learned *Biſhop of Rocheſter*†. Our remarks upon this work have hitherto been only commenced; but even in the Preface there are inſtruction and ability enough to ſtamp its value, and to promiſe further ſatisfaction, in proportion to our further reſearch. Such at leaſt are our expectations, and by writers ſo eſtabliſhed, they are not often fruſtrated. Beſides theſe two works, we have ſeveral to mention that are good; though none of equal importance. As an inſtance of ingenuity, conducted by ſound judgment, we praiſed, and recollect with pleaſure, an anonymous Eſſay *on the Plurality of Worlds*‡. It takes up the ſubject, as connected with the doctrine of Redemption, and tends to remove difficulties by

* No. V. p. 449. † No. VI. p. 569. ‡ No. IV. p. 405.

which

which many minds have been affected. As it is no longer anonymous to us, we ſhould now perhaps impart our knowledge, were we not reſtrained by circumſtances, temporary indeed, but of peculiar delicacy. Againſt an inveterate enemy of Chriſtianity, *Mr. Roberts** has ſtepped forth with a zeal well ſuited to the cauſe. His vindication of our faith, if not ſo animated as the attack, has ſincerity and truth upon its ſide; and the weapons of truth are like

——— the ſword
Of Michael, from the armoury of God,—

which, as our immortal poet feigns, with ſuch propriety,

Was given him temper'd ſo, that neither keen
Nor ſolid might reſiſt that edge.

To the benefit of the Church, within itſelf, *Dr. Napleton* has directed his judicious efforts; firſt, in advice to candidates for Holy Orders†; and, latterly, in *Advice to a Miniſter of the Goſpel*‡: a tract, breathing the ſame ſpirit with the former, and conducted with equal judgment. For the domeſtic uſe of all Chriſtians, *Mr. Talbot* has drawn up his laborious and inſtructive *Analyſis of the Holy Bible*§; a book of good arrangement and convenient reference, and calculated to augment, by very eaſy application, our ſtores of ſacred knowledge. In his *Expoſition of the Commandments*, *Dr. Glaſſe*‖ has alſo rendered ſervice to the Chriſtian ſtudent. His book, without affecting profundity, is accurate, and adds practical utility to pious knowledge.

From Scotland we received a ſmall volume, which we thought worthy of particular notice; profeſſing to contain *A Layman's Account of his Faith and Practice*¶, in the Epiſcopal Church of that kingdom.

* No. IV. p. 337. † Noticed Brit. Crit. vol. vi. p. 255.
‡ No. I. p. 87. § No. I. p. 88. ‖ No. II. p. 203.
¶ No. VI. p. 597.

Of a church ſo depreſſed by local circumſtances, we were happy to find an account ſo favourable; and, on a candid conſideration, felt convinced, not only that the narrative was juſt, but that it was the narrative of a Layman.

Collected volumes of Sermons are generally ſucceeding each other with a rapidity, which frequently throws us into arrear. At preſent, our ſelection from this claſs is limited to four. The readers of Sermons, (who, after all, are numerous) could not but rejoice to hear, that *Dr. Rennell* had ſent forth a volume*. Of fourteen diſcourſes there collected, ſeveral had been ſeparately publiſhed. The well-known excellence of theſe would naturally excite high expectations of the reſt; and thoſe expectations would certainly be gratified to their fulleſt extent. The ſecond volume of *Mr. Gilpin's* Sermons†, is recommended ſufficiently by the very name of the writer, and is ſurely not unworthy of that name. The twelve Sermons of *Mr. Groſe*‡, are more addreſſed perhaps to the heart of the pious Chriſtian, than to the head of the ſtudious critic; but, ſince "from the heart are the iſſues of life", the diſcourſes are ſtill important. A ſmall, but anonymous, volume of Sermons, on the *Doctrines and Duties*§ of Chriſtianity, muſt by no means be omitted in our recapitulation. Theſe Sermons have the rare merit of uniting plainneſs with vigour, and brevity with comprehenſive inſtruction.

Of ſmall tracts on religious ſubjects, there are a few which muſt not be neglected. The *Conſiderations on the preſent State of Religion*‖, are ably calculated to promote its influence, by recommending the beſt things, in very powerful words. *The Dialogue between a Country Gentleman and One of his Poor Neighbours*¶, appeared to us with ſo much judgment op-

* No. III. p. 276. † No. V. p. 529. ‡ No. IV. p. 427.
§ No. III. p. 318. ‖ No. I. p. 90. ¶ No. III. p. 319; IV. 429; V. 550.

poſed

poſed to the errors of thoſe who call themſelves the only *evangelical* inſtructors, that we continued our ſpecimens from it for three ſucceſſive months. If thoſe ſpecimens, on being read, do not fully juſtify our opinion of the tract, we have erred; we know not why, but certainly not from partiality to the author, who is to this hour unknown to us. The particular notice given to this obliged us to be more conciſe in our account of a ſimilar tract, more doctrinal even than that, but ſimilar in general deſign, *a Dialogue between a Churchman and a Methodiſt**. Theſe ſectaries are extremely active, at this moment, in aſſailing the Eſtabliſhed Church, by efforts of every kind; and ſince enthuſiaſm attracts ignorance as naturally as the loadſtone collects particles of iron, they are but too ſucceſsful in many of their plans. What we can do to counteract them by fair, diſpaſſionate, and ſteady repreſentations of the truth, the public may expect us to perform. The doctrines of the Church are ſound. From the exaggeration of a few among them, and the diſregard of ſeveral others, united with a general contempt of church authority and diſcipline, the moſt pernicious errors are derived. Where theſe features are not found, we are not forward to impute the charge of Methodiſm, which we know is often urged by folly againſt ſerioufneſs, and by worldly minds againſt ſound piety.

We turn to another ſubdiviſion of this claſs, with which we uſually conclude it; theſe are, clerical Charges, or diſcourſes ſeparately publiſhed. Of Charges, there are three more particularly requiring to be mentioned. *Archdeacon Pott's*, at St. Alban's†; *Archdeacon Moore's*, in Cornwall‡; and *Dr. Shepherd's*, at Bedford§. To diſcriminate between theſe Charges, in this place, is not neceſſary; they are ſuch as the clergy at each place would hear with ſatisfaction, and thoſe of every other place may read with plea-

* No. V. p. 552. † No. I. p. 88. ‡ No. III. p. 314.
§ No. III. p. 317.

ſure

ſure and advantage. Of Sermons ſingly printed, we ſhall mention only five, and one of theſe is foreign; but, be it remembered, that we only ſelect the beſt; we do not recapitulate all the good. Of the four that are properly Britiſh, the firſt in importance is that of *Mr. R. Gray*, at *Durham**. The topic, which is the ſubſervience of the three learned languages, as they are called, to the ſervice of religion, and their ſingular preſervation for that purpoſe, is one which deſerves attention and ſtudy, and purſuing to a further iſſue. The remaining three are, *Mr. Butler's on the Mercy of God*† ; *Mr. Pott's*, againſt *reclufe Societies*‡, and *Mr. Lowe's* Viſitation Sermon§. Of theſe, the merits are varied ; but, in every one, they are ſufficient to juſtify the diſtinction here aſſigned to them. The Sermon of *Dr. Dwight*‖, whom we have before had occaſion to mention, on the cloſe of the late Century, embraced ſome topics ſo important for the warning of our countrymen, that we endeavoured to render it conſpicuous. In caſting off eſtabliſhments, the Americans have ventured upon a perilous experiment, of which the uſe that we ſhould make is to avoid a ſimilar danger.

Morality.

The unity of ſound Morality with Religion muſt of neceſſity be cloſe ; but no where can we ſee them more intimately blended than in the excellent *Letters* of *Mrs. Weſt*¶, addreſſed to her ſon. We had even heſitated whether we ſhould not actually introduce them in the claſs of Divinity ; but, as we thought it right to render them conſpicuous by an extended account of their contents and merits, ſo alſo are we glad to give them the diſtinction of occupying a ſeparate claſs, inſtead of being confounded with numbers.

* No. V. p. 547. † No. I. p. 91. ‡ No. III. p. 317.
§ No. VI. p. 668. ‖ No. III. p. 261. ¶ No. III. p. 286; IV. 359; V. 524.

Law.

LAW.

We place here, without ſcruple, the eloquent Letter of *Mr. Bowles* to the *Solicitor-General**, urging, with powerful arguments, the neceſſity of framing a law, to reſtrain and puniſh that diſgrace of modern England, the crime of adultery. From what has paſſed in certain places, on this momentous ſubject, we may rejoice that we have any penal laws eſtabliſhed by the wiſdom of our anceſtors; ſince, in this moſt ſignal inſtance of omiſſion, it appears ſo very difficult to have the ſtrange deficiency ſupplied. Of publications ſtrictly written for the profeſſion of the law, we have but few to mention at this time, and thoſe by no means works of primary importance. The moſt material of the number appears to be *Mr. Montagu's Summary* of the *Law of Set-off*†, a ſubject hitherto undiſcuſſed by writers of this claſs, and treated by him with clearneſs and ability. *Mr. Withy's* Treatiſe *on the Law of Annuities*‡, though correct in itſelf, is only a book added to others of eſtabliſhed credit, which it does not at all ſuperſede. *Mr. Clark's Memoranda Legalia*§, will bear compariſon with any thing better than with his own encomiums of the book; ſimply conſidered it is an uſeful publication, but it is not the firſt effort of legal compilation. As a plain and uſeful treatiſe, we recommend the tract of *Mr. Hands*, on *the modern Practice of Fines and Recoveries*‖; nor could we omit to praiſe the *Compendium of Marine Inſurances*, by *Mr. Burn*¶ of the Inner-Temple. He has reſorted to the beſt authorities, and has arranged his materials with propriety and ſound judgment.

* No. II. p. 181. † No. II. p. 207. ‡ No. II. p. 206.
§ No. II. p. 151. ‖ No. III. p. 322. ¶ No. VI. p. 671.

POLITICS.

Politics.

The political topics lately prevalent, led us unavoidably to the ſubject of natural and public law. In treating of this, we could not fail to ſpeak in the higheſt terms of *Dr. Croke's* Remarks on Profeſſor Schlegel*. The Daniſh Profeſſor had aſpired to gain that conqueſt by arguments, which his countrymen at Copenhagen attempted in a bolder way; both, however, with equal ſucceſs. Mr. Schlegel finds a Lord Nelſon in Dr. Croke, and the arguments of his Lordſhip are well known to have been powerfully felt, by the princes who border on the Baltic. In addition to theſe arguments, may be ſeen thoſe of *Mr. Ward*†, diſtinguiſhed alſo by other able works. If further documents are wanted, they may be found in the *Collectanea Maritima* of *Mr. Robinſon*‡, and other publications ariſing from the occaſion. *Mr. Bowles's* honourable efforts we have already had occaſion to praiſe under the head of Law; in the preſent claſs we find him again entitled, more than once, to our diſtinguiſhed notice. His *Supplement to Reflections at the Cloſe of the 18th Century*§, added new conſiderations, of great moment, to thoſe which we had examined in a former volume‖; and his *Reflections on the Concluſion of the War*¶, give to the feelings of genuine patriotiſm a ſpirit and an energy, which muſt communicate their impreſſion to every unperverted reader. To aſcertain our hopes, and warn us of our remaining dangers, were the purpoſes of this tract, which are effected with an ability and ſagacity, by no means common. The *Letters of Fabius*** to Mr. Pitt, diſcuſs a moſt important topic of interior arrangement, in a manner at once reſpect-

* No. I. p. 71. † No. IV. p. 353. ‡ No. IV. p. 432. § No. III. p. 234. ‖ See vol. xvii, pp. 144, 299. ¶ No. VI. p. 631. ** No. IV. p. 365.

ful

ful to the perſon addreſſed, highly honourable to the writer, and deeply impreſſive to the Britiſh reader. We truſt there will be no immediate occaſion for the further diſplay of theſe arguments; but if there ſhould, to theſe Letters muſt recourſe be had, as of peculiar cogency and force. On the finances of our country, two very able works demand the public attention. Theſe are, *Dr. Clarke's Survey of the Strength and Opulence of Great Britain**; and a tract, anonymous indeed, but coming evidently from ſome perſon of accurate knowledge, entitled *Financial Facts of the Eighteenth Century*†. The latter is ſomething more conciſe than the former, but refers in general to nearly the ſame documents.

To extend our political claſs, let us add to it what may be ſtyled diſcuſſions on political œconomy. The ſcarcity produced many publications of this deſcription; among which, that of *Dr. Anderſon*‡ appears to deſerve diſtinction. His tract has its faults, but thoſe are compenſated by many remarks of real and practical utility. The tract of *Mr. Wanſey* on *Poor-Houſes*§, containing chiefly an account of what is practiſed at Saliſbury, accompanied by ſome general reflections, conveys at once valuable information, and uſeful ſuggeſtion. May we not add to thoſe, *Dr. Parry's* tract *on Wool*‖? The importance of that article to the political welfare of Great-Britain, may properly entitle it to a ſituation here; and the tract, wherever it is eſtimated, muſt be commended.

HISTORY.

If we are to give hiſtorical works their place, according to chronological order, we muſt begin this article with *Mr. Naylor's Hiſtory of Helvetia*¶, which

* No. II. p. 175. † No. III. p. 324. ‡ No. II. p. 211.
§ No. II. p. 213. ‖ No. V. p. 490. ¶ No. VI. p. 601.

proceeds

proceeds at preſent no further than to the middle of the fifteenth century. The work we conſider as not deſerving to be condemned, in point of execution; nor very neceſſary to the public after Mr. Planta's excellent work. We ſhall, however, have more to ſay upon it. An *Epitome of Military Events**, in a part of the preſent war, tranſlated from a French production, has, with allowance for particular partialities, great merit in its general ſkill of compilation. The work of *Sir Richard Muſgrave*, entitled *Memoirs of the different Rebellions in Ireland*†, is a record implying heavy accuſations, which many are intereſted to palliate or contradict. To all that can juſtly be ſaid in alleviation of its ſtatements, we ſhall be glad to pay attention; but the greater part of the matter ſeems to be too ſolemnly and effectually atteſted, to admit of contradiction. We proceed to the auxiliaries of Hiſtory.

Antiquities.

The articles belonging to this claſs are few, and two of them confined to local enquiries. Of a more general nature are the *Grecian Antiquities* of *Mr. Harwood*‡; which, to characterize them briefly, are an abridgment of Potter's Archæologia, reduced, for the convenience of ſchools, into the form of Adam's Roman Antiquities. Of local antiquities, thoſe of *Framlingham*§, long laid by, deſerved much commendation: and *Mr. Loder*, though little more than an editor, has performed his part with judgment. That which is called the *Hiſtory of Guildford*‖, is of very inferior account; and muſt be greatly augmented and improved, before it can deſerve to quit the form of an anonymous work.

* No. I. p. 34. † No. III. p. 295; IV. 374. ‡ No. V. p. 534. § No. IV. p. 417. ‖ No. III. p. 303.

Biography.

The literary lives of four eminent writers, natives of Scotland, were publiſhed as a poſthumous work of the late *Mr. Smellie**, of Edinburgh. Theſe lives, however, are more properly abſtracts of the works of theſe ſeveral authors, than ſatisfactory narratives of their perſonal hiſtory; and will rather be conſulted in aid of other materials, than be admitted as in themſelves ſufficient. Another, but a much ſmaller volume, on the lives of three Scottiſh authors, fell under our obſervation nearly at the ſame time. The authors were of leſs celebrity; but *Mr. Irving*†, the writer of their lives, has acquitted himſelf with credit in the narration‡.

Geography.

The important work of *Major Rennel*, on *the Geography of Herodotus*§, was mentioned by us on former occaſions ‖; ſuffice it to ſay now, that all which we had expected from the talents and reſearch of the author is fully performed; that we applaud the preſent, and look forward with eagerneſs to the future, exertions of this ſagacious enquirer. A geographical phænomenon, of a very curious nature, was preſented to the public by *Sir William Ouſeley*, in his tranſlation of *Ebn Haukal*¶. This venerable writer on Oriental Geography, who lived in the tenth century, appears to have been the guide of other eaſtern authors, who hitherto have had more celebrity. Sir W. O. has vindicated the fame of his Oriental original by this publication, and extended his own. To this claſs we muſt alſo refer *Mr. Pennant's* work, entitled *Outlines of the Globe***, continued from his papers, ſince the deceaſe of the author.

* No. III. p. 245. † No. III. p. 327. ‡ The writers celebrated in the former work are, *Dr. John Gregory*, *Lord Kames*, *David Hume*, and *Adam Smith*; in the latter, *Ferguſſon* and *Falconer*, poets, and *Ruſſell* the hiſtorian. § No. II. p. 136.
‖ Vol. xvii. p. 592, and the Preface to that volume, p. xii.
¶ No. VI. p. 574. ** No. V. p. 453.

That ingenious compiler had certainly collected in abundance the moſt excellent materials for the work; and the continuation being in the hands of his ſon, enſures fidelity to his plans and opinions.

Topography.

To this claſs we have before referred, and in this therefore we place again *Profeſſor White's Ægyptiaca** ; a work of very learned reſearch, which we regret to find ſo long confined to a ſingle part of the plan. In uniſon with a large part of the reading world, we wiſh for the continuation. For local information of a peculiar kind, we have ſeldom ſeen any thing ſo complete as *Mr. Serres's Sea-Torch*† ; its uſe indeed is chiefly confined to the direction of navigators; but, in their accommodation and ſecurity the whole nation is intereſted, whoſe wealth is entruſted to their care, and ſecured by their preſervation.

Travels.

We are not deſtitute, in this claſs, of our accuſtomed affluence of materials. We ſhall begin with thoſe travellers who treat of foreign countries. Among theſe, the moſt curious and valuable production, lately iſſued from the preſs, is *Mr. Barrow's Travels in Southern Africa*‡. Aided by advantages hitherto not poſſeſſed by Engliſhmen, this author explored thoſe regions which ſurround the Cape of Good Hope. In correcting the accounts of former travellers, and adding much that is curious of all kinds, from perſonal obſervation, Mr. Barrow has performed a public ſervice. The Travels of *Profeſſor Link*, through *Portugal*§, in many particulars appear preferable to prior works upon the ſubject. But, though we had not the original before us, we could not quite give credit to the tranſlator for doing juſtice to his author. The book, however, will be read with pleaſure.

* No. II. p. 131; ſee vol. xvii. p. 572, and Pref. † No. V. p. 532. ‡ No. II. p. 113. § No. V. p. 501.

Our

Our remaining travellers confine themſelves to the compaſs of our own country. Among theſe, *Mr. Coxe*, well known for his northern travels, and ſeveral works of value, has made his Tour *in Monmouthſhire* alone*, and has thereby produced a book, concerning the claſſification of which we may doubt, but not concerning the merit. It partakes of topographical and antiquarian knowledge in great abundance; but he has choſen to ſtyle it a Tour, and therefore it is noticed in this place. *Mr. Pratt* continues his *Gleanings*†, in a ſtyle as rambling as his excurſions; yet he furniſhes amuſement, and ſometimes information. *Mr. Stoddart* wanders as far as *Scotland*‡, and there illuſtrates Local Scenery and Manners. He is a lively writer, and certainly repays with entertainment the trouble of reading; and, to thoſe who are opulent, even the expence of purchaſing his book. *Mr. Pennant*, who choſe to die, nominally, while he was actually alive§, ſeems now to write when he is actually dead. Of his *Journey to the Iſle of Wight*‖, the public is but lately in poſſeſſion; and recognizes in it the well-known talent of the author, in making trivial occurrences intereſting, and antiquarian reſearches lively. *Mr. Lipſcombe* carries us as far as *Cornwall*¶, and would have done ſo a year or two ago, had we been prepared for the excurſion**. He is certainly a pleaſing companion in a journey, for his remarks have livelineſs and good ſenſe to recommend them. *The Cambrian Directory*††, under a quaint and ſingular title, attended with ſimilar peculiarities within the book, gives abundant information of a very uſeful kind, reſpecting the various places which it notices. The Eſſence of many different Tours is united by *Mr. Gruttwell*‡‡, who, dividing the whole iſland of Great Britain into a certain number of journies, details, in local order, the account of every part. There is judgment as well as labour ſtrongly

* No. I. p. 1. † No. II. p. 165. ‡ No. III. p. 237. § See our firſt volume, p. 15. ‖ No. VI. p. 580. ¶ No. IV. p. 399. ** The book appeared in 1799. †† No. V. p. 558. ‡‡ No. V. p. 471.

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exemplified in this compilation, which ſuperſedes the uſe of many ſmaller works, and is in itſelf a kind of library of Britiſh Travels.

Poetry.

Let us proudly begin this claſs, for the preſent period, by recounting our Epic Poems. They are no leſs than three; of which two, at leaſt, deſerve very high commendation. The firſt on the liſt is *Alfred*, the production of the Poet Laureat*. On this Poem alone a conſiderable ſhare of fame may be ſupported; and the title to the Royal Laurel is emblazoned with ten-fold ſplendour, to the man who thus has celebrated the founder of our conſtitution, and the model of our kings. *Dr. Ogilvie*, after half a century of poetical exertion, has produced the Epic Poem of *Britannia*†, abounding in juvenile vigour. He goes back, for his ſubject, to the popular fable of Brutus; but he adorns it with all the ſplendour of diction, and all the pomp of imagery. Whatever it may want of full perfection, it ſurely is no feeble effort. *The Siege of Acre*‡, to which the author, *Mrs. Cowley*, has alſo given the name of Epic Poem, cannot have ſo much conceded to it. Under ſome more humble title, it would have had a chance for more ſecurity; as a Poem of ſo high an order, it has defects and inequalities which will not readily find excuſe. It has, however, beauties alſo, and muſt not wholly be excluded from our praiſe.

Mr. Bowles, whoſe poetry has long enjoyed the public favour, has eſtabliſhed all his claims by the *ſecond* collected *Volume*§ of his compoſitions. In this, among many things that are good, there are two or three productions of ſuch eminent merit, that criticiſm would rather draw examples from them, than endeavour to ſuggeſt improvements. Another Poem, by the ſame author, ſeparately publiſhed, partakes of the ſame ſpirit, but not perhaps in the ſame

* No. I. p. 27. † No. VI. p. 641. ‡ No. V. p. 517.
§ No. II. p. 145.

degree.

degree. The *Sorrows of Switzerland**, however, cannot be read without much emotion, and would bring conſiderable celebrity to a poet leſs eſtabliſhed. Another volume of various Poems, under the name of *Little*†, profeſſedly by a deceaſed author, but ſuppoſed to belong to a living poet who has tranſlated a Greek claſſic, would have received our commendations in a fuller meaſure, had the pen been leſs licientiouſly employed on ſome particular ſubjects. There is much of elegance, and much of poetical ſpirit; but, in ſome caſes, attractions may be regretted, which, in others, would be highly celebrated. We muſt proceed rapidly to enumerate other works, not of equal merit with theſe, but not to be paſſed by in ſilence. The Poems of a female author, whoſe name is *Hood*‡, attract by an unaffected ſimplicity. The *Lyrical Tales* of the late *Mrs. Robinſon*§, like moſt of her productions, are of a mixed quality. Her talents were doubtleſs good, and her acquired facility of writing wanted only the direction of a ſounder judgment. The *Ancient Ballads* of *Mr. Rodd* ‖, if original, are well imagined; and, if tranſlated, well executed. The poſthumous Poems of *Elizabeth Scot* ¶, which are ſaid to have had the approbation of Dr. Blacklock, will alſo be praiſed, to a certain degree, by ſouthern critics; who will regret that the profits and praiſe of her ingenuity will chiefly accrue, when ſhe can no longer enjoy them. A ſmaller collection of Poems, chiefly *Sonnets***, diſplays the claſſical taſte of a well-educated writer, whom we recollect to have praiſed, in his former character of a tranſlator from Italian.

We turn now to ſingle Poems, and begin our enumeration with the *Epiſtle to Sir George Beaumont*††, in which *Mr. Sotheby* employs the eloquence of the Muſes, to enforce the promotion of a Britiſh School of Painting. A ſingularly animated and well verſified poem, appeared anonymouſly in the autumn of

* No. IV. p. 412. † No. V. p. 540. ‡ No. I. p. 81.
§ No. II. p. 193. ‖ No. IV. p. 442. ¶ No. VI. p. 663.
** No. VI. p. 661. †† No. I. p. 78.

laſt

laſt year. It was entitled *Jacobiniſm**, and ably ſpoke the ſentiments of a feeling and good heart, againſt that dreadful peſt. The author has ſince avowed his name†; and we rejoice in the probable conjecture that, without the ſlighteſt knowledge of him, we may have been fortunate enough to extend his celebrity, and to quicken, at leaſt, his deſign of making himſelf known. A ſhort poem, ſimply called *Lines on the Death of Sir Ralph Abercromby*‡, ſhowed perhaps rather too much ingenuity. The production has merit; but had the writer conſulted his feelings more, and his acuteneſs of underſtanding leſs, he would have written a poem much more impreſſive.

It remains only to mention a few compoſitions of a leſs original nature. *Mr. Hindley* has followed Sir William Jones, and Mr. Carlyle, in producing *Perſian Lyrics*§; that is, poems imitated from Perſian originals, and has performed the taſk with ſpirit and ability. Another writer‖ has given us ſpecimens of an endeavour to tranſlate and elucidate the obſcure and difficult Alexandra of *Lycophron*¶, and has afforded reaſon to ſuppoſe that, if any one can execute the taſk, he is the perſon capable. A ſmall poſthumous volume of the celebrated *Cowper***, exhibited him in the new light of a tranſlator from a myſtical poeteſs. He has given harmony, and the appearance of good ſenſe to thoſe productions; to which alſo a few originals from the genius of Cowper himſelf, are judiciouſly ſubjoined by the editor. The *Homme des Champs* of Delille, a poem of ſingular elegance and harmony††, has been well tranſlated by *Mr. Maunde*, under the title of *the Rural Philoſopher*‡‡. While Delille is ſo diligently employed, and with ſo much ability, in tranſlating our beſt poets, he has certainly a right to expect an able tranſlator, whenever a work of his ſhall be made to take an Engliſh form.

* No. IV. p. 385. † The Rev. *John Clarke Hubbard*, curate of Bethnal-green. ‡ No. III. p. 307. § No. II. p. 193.
‖ Mr. Meen. ¶ No. II. p. 173. ** No. III. p. 305.
†† Noticed by us, vol. xvii. p. 9. ‡‡ No. IV. p. 345.

Dramatic.

The pulſe is ſtill languid in this part of the poetical body. We ſhall notice here but five dramas; only two of which were acted at the London theatres. *Mr. Sotheby*, the merit of whoſe writings we have often acknowledged, ventured to bring upon the ſtage a Tragedy, entitled *Julian* and *Agnes**. The poetry was worthy of the author; but the play, from ſome want of dramatic intereſt, did not attract the public. *Adelmorn*, by *Mr. Lewis*†, though not without its ghoſt, did not pleaſe like his Caſtle Spectre. The ghoſt was withdrawn, but the ſtory was ſtill improbably told, and the play died. *Mr. Bidlake*, not without fame in other walks of poetry, ſeems to have tried his dramatic powers for the exerciſe of his pupils. His *Virginia*‡, was repreſented by them at Plymouth, and, from the peruſal, we ſhould ſuppoſe, with good effect. *Deaf and Dumb*§, as tranſlated literally from the original, may be perhaps to ſome readers an object of more curioſity than the acted play. In neither form could it have had the celebrity in London, which, partly from local circumſtances, it obtained at Paris. Among the various productions of the German theatre, we have not ſeen one ſo little exceptionable, in any point of view, as *Mary Stuart*, by *Schiller*‖. It is alſo reſpectably tranſlated, and may be read with pleaſure; though without much alteration, it could not be repreſented on an Engliſh ſtage. We drop the claſs of Novels, till we ſhall find ſomething in it that may be truly worthy of report.

Philosophy and Arts.

We ſhall not here omit, though we have no great diſpoſition to extol, *Dr. Darwin's Phytologia*¶. It is a fanciful ſyſtem of vegetation, with little more foundation than the ſame author's ſyſtem of animal life, and ſet forth with the ſame ingenuity. The *Supplement* to the *Encyclopædia Britannica*, by *Dr. Gleig***,

* No. I. p. 84. † No. V. p. 545. ‡ No. I. p. 84.
§ No. IV. p. 424. ‖ No. VI. p. 665. ¶ No. I. p. 4.
** No. III. p. 265.

concludes, in the moſt creditable manner, a work which has been patronized by the public to a very uncommon extent. Many names of the contributors are now made known, and the public no longer wonders at the ſucceſs or credit of the compilation. In the line of mathematical ſcience, *Mr. Profeſſor Vince's Conic Sections**, will always ſtand high as an elementary treatiſe; which, indeed, might reaſonably be expected from the eſtabliſhed character of the author. *Mr. Dix's* Treatiſe on *Surveying*†, is a book for mere beginners; but may be found convenient in ſchools.

Music.

We ſtill continue to have ſcientific works produced in this moſt pleaſing branch of ſtudy. A maſter, as high in fame, as he is modeſt in his own pretenſions, *Mr. Shield*, has publiſhed *an Introduction to Harmony*‡, in which his knowledge is not only completely proved, but moſt ſucceſsfully communicated. *Mr. Kollmann*, following up the theory and practice of compoſition, with the more familiar practice of *Thorough Baſs*§, has left little to be wiſhed by the ſtudents who ſhall take him for their guide.

General Literature.

Under this comprehenſive name, we ſhall introduce *Mr. Whiter's Etymologicon Magnum*‖; a work in which, while we diſputed the hypotheſis of the author, we admired his ingenuity; and ſaw every proof of merit, except one, which ought to be inſeparable from it. On the ſubject of *Engliſh Verſe*, *Mr. Robinſon*¶ has added to his former inſtructive works, one which both teachers and their pupils may receive with gratitude. It is ſound, clear, and comprehenſive. *Mr. Stackhouſe***, in his *New Eſſay on Punctuation*, and the *Key* to it, has ventured upon ground, which the former writer had alſo trodden; not indeed without ſucceſs, but certainly without any urgent neceſſity. In a tract, called *The Way to ſpeak well*††, we ſaw ſtrong traces of ingenuity; and

* No. I. p. 56. † No. III. p. 285. ‡ No. I. p. 46; II. 157. § No. IV. p. 389. For his former Treatiſes, ſee vol. xvi, pp. 169, 393, and vol. xvii, p. 399. ‖ No. III. p. 225; V. 478. ¶ No. VI. p. 680. ** No. III. p. 329; V. 560. †† No. VI. p. 677.

the ſketch of a plan which, when matured, will probably aſſiſt the eloquence of the moſt naturally eloquent pupils. As a compendium of the beſt ſpecimens of French compoſition, let us repeat our commendation of *Moyſant's Bibliotheque abregée**; a book, the purpoſe of which was, to reduce into a ſtill more eaſy form, a compoſition not diſſimilar in plan to our Elegant Extracts.

MEDICINE.

In eſtimating the comparative merits of our medical liſt, we think it neceſſary to give the preference to *Dr. Heberden's Obſervations on the Increaſe and Decreaſe of Diſeaſes*†, and *Dr. Haygarth's Letter on Infectious Fevers*‡; the former a diligent and ſagacious inveſtigation, founded on the Bills of Mortality; the latter, an explanation of methods taken to prevent the ſpreading of contagion, with a ſucceſs beyond all hope; except perhaps that of the practitioner himſelf, who founded his expectations on his own ſagacious reaſonings. Two other writers have taken up the conſideration of a diſeaſe, little noticed by former medical authors. *Dr. Hull*, who has given to the diſeaſe the name of *phlegmatia dolens*§, is oppoſed in ſome of his opinions by *Mr. White*‖, whoſe preſent treatiſe on the ſubject is a ſequel to a former publication. Two medical men again (for they ſeem in this inſtance to go in pairs) a phyſician and a ſurgeon, have given the hiſtory of the *Cow-pox*. *Dr. Lettſom's Obſervations*¶, as they are entitled, are compreſſed into a thin quarto; but *Mr. Ring's Treatiſe*** extends nearly to five hundred octavo pages, and is given as only a firſt volume. The hiſtory of this mode of practice is therefore in no danger of being loſt; nor do we mean to deny that it well deſerves recording. *Mr. Charles Bell's Syſtem of Diſſections*†† continues to be executed with much ability; and we ſhall, from time to time, report upon its progreſs. The *Gulſtonian Lecture*, by *Dr. Powel*‡‡, is an exerciſe highly commendable; and the benevolent deſign of a ſmall tract, on *the Diſeaſes of the Poor in the Metropolis*§§, reviewed nearly at the

* No. II. p. 217. † No. IV. p. 401. ‡ No. VI. p. 636. § No. I. p. 85. ‖ No. IV. p. 425. ¶ No. V. p. 513. ** No. VI. p. 667. †† No. V. p. 547. ‡‡ No. II. p. 201. §§ No. II. p. 202.

ſame

time, gives that alſo a ſtrong claim to notice. ith this, we ſhall cloſe our preſent medical account.

MISCELLANIES.

One fault produces another. In our firſt notice of *Nuptiæ Sacræ**, a tract of diſtinguiſhed merit on the important ſubject of marriage, we placed it in the claſs of *Miſcellanies*, though, from its conſtant reference to ſcriptural authority, it ſhould rather have been claſſed with *Divinity*. To be conſiſtent, therefore, we repeat its praiſes in this place; and ſhould it thus be rendered rather more conſpicuous, we ſhall not much repent an inadvertence of ſo little moment. Of *Dr. Vincent's* particular *Defence*†, againſt a general accuſation, we ſhall only ſay, in this place, that it is written with the ſpirit of a man who ſtrongly feels his duty. A ſeries of Perſian Tales, publiſhed by *Sir William Ouſeley*, under the title of *Baktyar Nameh*‡, is calculated at once to amuſe the Engliſh reader, and aſſiſt the Perſian ſtudent. Like the other publications of that author, it will doubtleſs be well received. The two firſt volumes of an *Aſiatic Annual Regiſter*§, promiſe an information reſpecting India, which we at preſent enjoy but very imperfectly, with reſpect to the Britiſh Iſles and Europe. The tardineſs of our general work, and the ſtriking demerits of its ſubſtitutes, leave us rather an annual regret than an annual gratification. To the enquirers into the Engliſh drama, the Theatrical Remembrancer publiſhed by Egerton, was a very acceptable work. The *Continuation*, by *Mr. Oulton*‖, not only carries on, but in many inſtances has extended, its information, and will therefore infallibly be ſought by the ſame claſs of purchaſers. A ſmall work, named *Select Amuſements*¶, ſince it offers in general very rational amuſements, may alſo be mentioned with commendation. Here then we cloſe our preſent career. We began with inſtruction; we end with amuſement. Theſe things muſt take their turns. Happy are they whoſe amuſements are not uninſtructive, and whoſe ſtudies are a ſource of the beſt amuſement to their minds.

* No. I. p. 103. † No. VI. p. 657. ‡ No. II. p. 214.
§ No. VI. p. 631. ‖ No. VI. p. 679. ¶ No. VI. p. 687.

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